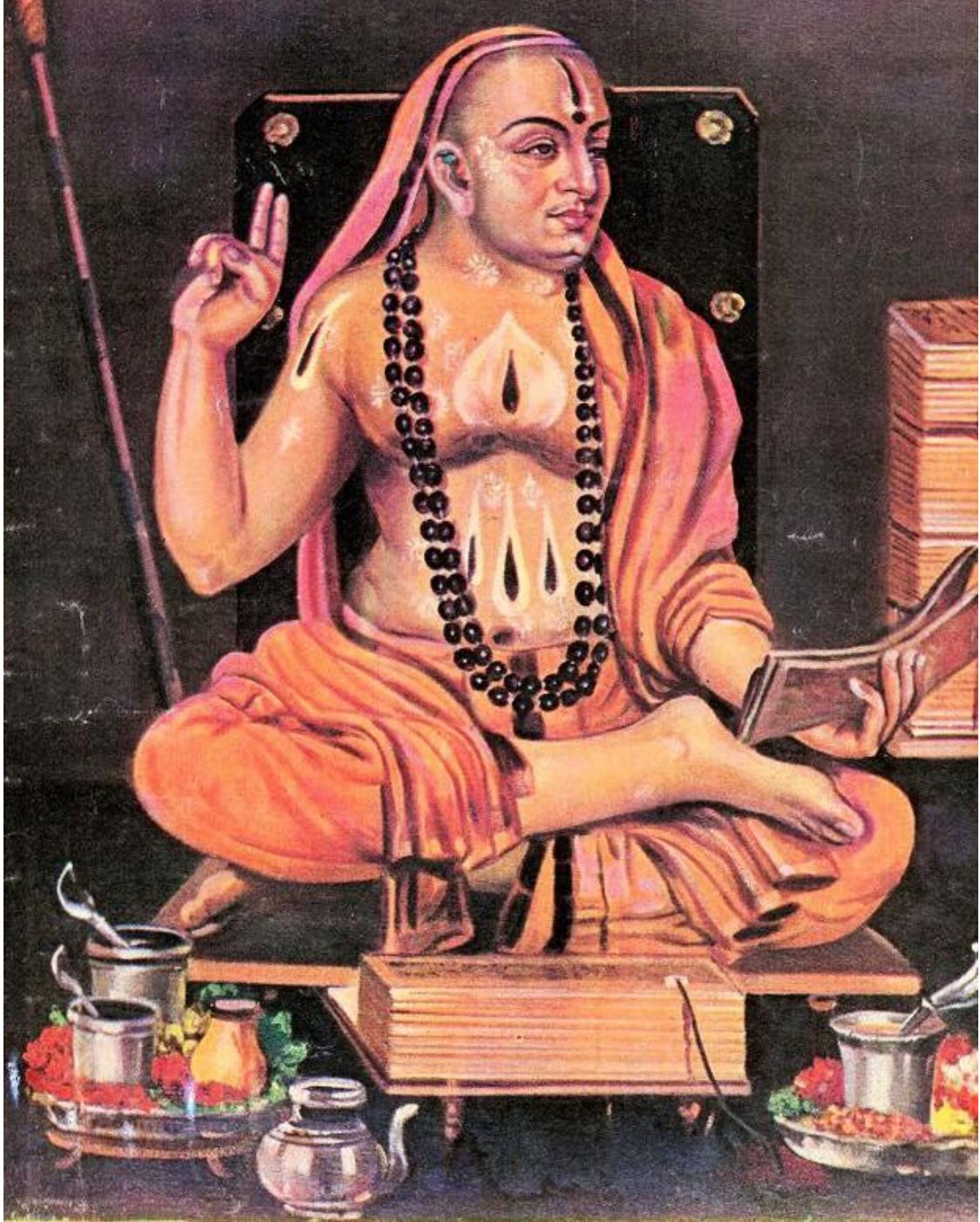


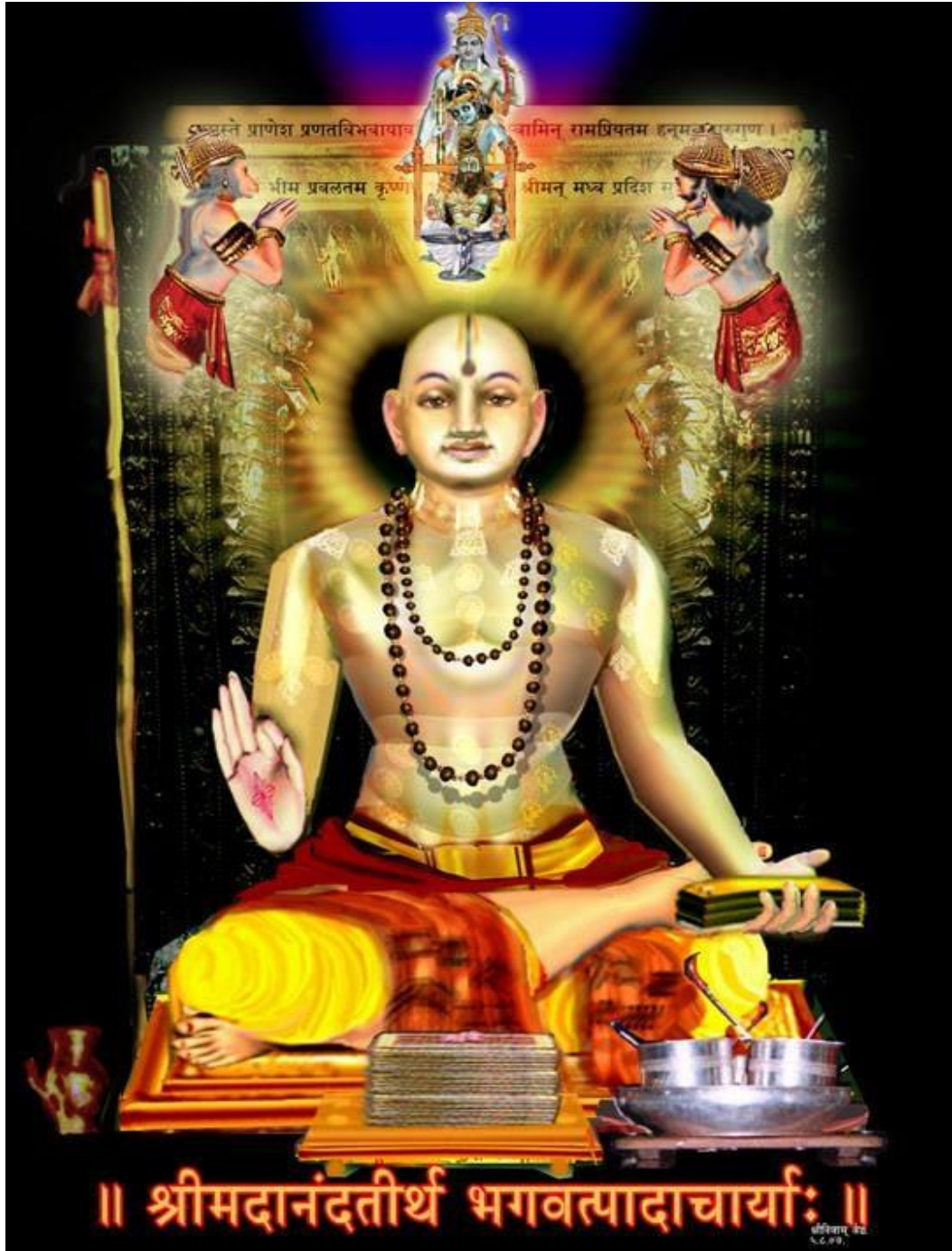


SriMadAananda Theertharu

Madhvacharya
(1238-1317 AD)



Who is Madhvacharya?



Preamble for Sri Madhvacharya's incarnation...

In one of His best treatises "Pratahsankalpa Gadhya" Sri Raghavendra Swamy has made a beautiful and crispy description of Sri VaAyu Devaru the MUKhyaPrana, His attributes (Lakshanas); reasons behind (preamble) His

incarnation in Kaliyuga as Sri Madhvacharya, His capabilities, His activities apart from description of the glory/attributes of the Supreme God, Hari sArvottama, Vishnu. Through this work, Sri GuruRaayaru has laid out the basic tenets of Madhva Philosophy and significance of MukhyaPraAna the Vaayu Jeevottama. The sloka goes like this...

आज्ञ ज्ञानार्थि ज्ञानयोग्य
भगवत्कृपापात्रभूत सल्लोलोककृपालु ब्रह्मरुद्राद्यर्थित
भगवदाज्ञां शिरसि परमादरेण अनर्घ्यशिरोरत्नवन्निधाय
तथाशेष देवताप्रार्थनानां हारवद्बहुधि निधाय
सर्वस्वकीयसज्जनानुग्रहेच्छया कर्मभुव्यवतीर्णानां
तथावतीर्य सकलसच्चास्त्रकर्तृणां सकलदुर्मतभञ्जकानां
अनादितः सत्संप्रदायपरंपराप्राप्त
श्रीमद्वैष्णवसिद्धांतप्रतिष्ठापकानां...

This phrase sets up the foundation for the reasons behind the incarnation of Vaayu Deva as Sri Madhvacharya on the earth. Many years ago, due to passage of time, true knowledge of the scriptures was lost. Pious people desirous of learning the scriptures were not able to receive proper guidance. This prompted the Deities such as Brahma, Rudra etc. to pray Lord Vishnu on behalf of the people thirsty for true knowledge. Bhagawan Vishnu directed Mukhyapraana Sri Vayu Devaru to adorn the role of a human being on earth with the principal purpose of spreading the true meaning of the scriptures. Sri Vayu Devaru with utmost humility wore the Lord's wishes as one would wear an ornament on the head and incarnated as Sri Madhvacharya and established the dualist school of philosophy Dvaita-Tattvavaada on a firm foundation. This fact is also described in Sri SuMadhva Vijaya, chapter 2, verse 1-4.

೩. ಅಜ್ಞ ಜ್ಞಾನಾರ್ಥಿ ಜ್ಞಾನಯೋಗ್ಯ ಭಗವತ್ಕೃಪಾಪಾತ್ರಭೂತ ಸಲ್ಲೋಕಕೃಪಾಳು ಬ್ರಹ್ಮರುದ್ರಾದ್ಯರ್ಥಿತ ಭಗವದಾಜ್ಞಾಂ ಶಿರಸಿ ಪರಮಾದರೇಣಾನರ್ಘ್ಯಶಿರೋರತ್ನವನ್ನಿಧಾಯ ತಥಾಽಶೇಷ- ದೇವತಾಪ್ರಾರ್ಥನಾಂ ಹಾರವದ್ ಹೃದಿ ನಿಧಾಯ ಸರ್ವ- ಸ್ವಕೀಯಸಜ್ಜನಾನುಗ್ರಹೇಚ್ಛಯಾ ಕರ್ಮಭುವ್ಯವತೀರ್ಣಾನಾಂ.....

ಪ್ರತಿಪದಾರ್ಥ :- ಅಜ್ಞ-ಜ್ಞಾನರಹಿತರೂ, ಜ್ಞಾನಾರ್ಥಿ-ಜ್ಞಾನಕ್ಕಾಗಿ ಪ್ರಾರ್ಥಿಸುವರು ಜ್ಞಾನಯೋಗ್ಯ-ಜ್ಞಾನಾರ್ಹತೆಯುಳ್ಳವರೂ, ಭಗವತ್ಕೃ-ಪಾಪಾತ್ರ-ಭೂತ - ಹರಿಯ ಕೃಪೆಗೆ ಪಾತ್ರಭೂತರೂ ಆದ, ಸಲ್ಲೋಕ ಕೃಪಾಳು ಬ್ರಹ್ಮರುದ್ರಾದ್ಯರ್ಥಿತ - ಸಾತ್ವಿಕ ಜೀವರ ಮೇಲೆ ಕೃಪಾ ಮಾಡುವ ಸ್ವಭಾವವುಳ್ಳವ-ರಾದ, ಹಾಗೂ ಬ್ರಹ್ಮಾದಿಗಳಿಂದ ಪ್ರಾರ್ಥಿತರಾಗಿ ಮಾಡಿದ, ಭಗವದಾಜ್ಞಾಂ - ಹರಿಯ ಆಜ್ಞೆಯನ್ನು, ಶಿರಸಿ-ಶಿರದಲ್ಲಿ, ಪರಮಾದರೇಣ- ಅತ್ಯಂತ ಆದರ ಪುರಸ್ಕರವಾಗಿ, ಅನರ್ಘ್ಯ ಶಿರೋರತ್ನವತ್ ಅತ್ಯಮೂಲ್ಯವಾದ ಶಿರದ ರತ್ನದಂತೆ, ನಿಧಾಯ ಧರಿಸಿ ತಥಾ ಹಾಗೆಯೇ ಅಶೇಷದೇವತಾ ಪ್ರಾರ್ಥನಾಂ-ಸರ್ವದೇವತೆಗಳ ಪ್ರಾರ್ಥನೆಯನ್ನು, ಹಾರವತ್-ಹಾರದಂತೆ, ಹೃದಿ-ಎದೆಯಲ್ಲಿ, ನಿಧಾಯ-ಧರಿಸಿ, ಸರ್ವಸ್ವಕೀಯ ಸಜ್ಜನಾನು- ಗೃಹೇಚ್ಛಯಾ ತನ್ನವರಾದ ಎಲ್ಲಾ ಸಜ್ಜನರನ್ನು ಅನುಗ್ರಹ ಮಾಡಬೇಕೆಂಬ ಇಚ್ಛೆಯಿಂದ, ಕರ್ಮಭುವಿ-ಕರ್ಮಭೂಮಿಯಲ್ಲಿ (ಭರತ-ಖಂಡದಲ್ಲಿ) ಅವತೀರ್ಣಾನಾಂ- ಅವತಾರ ಮಾಡಿದ ಮುಖ್ಯಪ್ರಾಣನ,

ತಾತ್ಪರ್ಯ :- ಅಜ್ಞ ಎಂದರೆ ಜ್ಞಾನರಹಿತರು ಎಂದರ್ಥ. ಜ್ಞಾನವೆಂದರೆ ಕೇವಲ ವಿಷಯ ಗ್ರಹಣ ಶಕ್ತಿಯನ್ನೇ ಜ್ಞಾನವೆಂದು ಜ್ಞಾನಿಗಳು ಹೇಳುವುದಿಲ್ಲ.

ಮತ್ತೇನೆಂದರೆ ಭಗವದ್ವಿಷಯಕ ಅಪರೋಕ್ಷವೇ ಜ್ಞಾನವು. ಅಂತಹ ಜ್ಞಾನಕ್ಕೆ ಪ್ರಯತ್ನಿಸಿದವರಿಗೆಲ್ಲಾ ಜ್ಞಾನ ದೊರೆಯದು. ಅರ್ಹರಿಗೆ ಮಾತ್ರ ದೊರೆಯುತ್ತದೆ ಯೋಗ್ಯರಿದ್ದು- ಜ್ಞಾನವಿಲ್ಲದೆ ಅದನ್ನು ಪಡೆಯಲು ಬಯಸುವವರು ಮಾತ್ರ ಶ್ರೀಹರಿಗೆ ಕೃಪಾಪಾತ್ರರಾಗಿದ್ದಾರೆ. ಇಂತಹ ಸುಜೀವರ ಗುಂಪೇ ಸಲ್ಲೋಕರು ಇಂತಹವರ ಮೇಲೆ ಕೃಪೆಯುಳ್ಳ ಬ್ರಹ್ಮಾದಿ ದೇವತೆಗಳು ಸಜ್ಜನರ ಆಪತ್ತುಗಳ ಪರಿಹಾರಕ್ಕೆ ಶ್ರೀಹರಿಯಲ್ಲಿ ಪ್ರಾರ್ಥಿಸುವರು. ಅಲ್ಲದೆ ದುರ್ಮತಗಳು ಹೆಚ್ಚಾಗಿ ಅಜ್ಞಾನವೆಂಬ ಅಂಧಕಾರ ಎಲ್ಲಡೆ ವ್ಯಾಪಿಸಿದಾಗ ಜಿಜ್ಞಾಸುಗಳು ಬಹಳವಾಗಿ ಮನನೊಂದರು. ಆಗ ಅಂತಹ ಸಜ್ಜನರ ಮೇಲಿನ ಕೃಪೆಯಿಂದಾಗಿ ಬ್ರಹ್ಮಾದಿಗಳು ಜ್ಞಾನಕ್ಕಾಗಿ ಹರಿಯನ್ನು ಪ್ರಾರ್ಥಿಸಿದರು. ಆಗ ಶ್ರೀಹರಿಯು ಜೀವೋತ್ತಮರಾದ ವಾಯುದೇವರನ್ನು ಕಂಡು ಹೇ ಸುಮುಖ ತತ್ವದ ಮಾರ್ಗವನ್ನು ಅರಿಯದೇ ನನ್ನ ಕೃಪೆಗೆ ಪಾತ್ರರಾದ, ದೇವತಾಸ್ವಭಾವದ ಸಜ್ಜನರಿಗೆ ಜ್ಞಾನ ಕೊಟ್ಟು ಅನುಗ್ರಹಿಸಲು ಕರ್ಮಭೂಮಿಯಲ್ಲಿ ಅವತರಿಸು ಎಂದು ಅಜ್ಞಾಪಿಸಿದನು. ಸ್ವಯಂ ಕಲಿಯಿಂದಲೇ ಅಭಿಮನ್ಯವಾದ ಅಜ್ಞಾನವನ್ನು ಹೊಡೆದೋಡಿಸುವ ಶಕ್ತಿ ಕೇವಲ ಶ್ರೀವಾಯುದೇವರಿಂದ ಮಾತ್ರ ಸಾಧ್ಯ. ಅಂತಹ ಶ್ರೀವಾಯುದೇವರು ಶ್ರೀಹರಿಯ ಆದೇಶವನ್ನು ತಲೆಯಲ್ಲಿ ರಕ್ಷಮಣಿಯಂತೆ ಧರಿಸಿ, ರುದ್ರಾದಿ ದೇವತಾ ಸಮೂಹದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಹಾರದಂತೆ ಧರಿಸಿ ತಮ್ಮವರೇ ಆದ ಎಲ್ಲಾ ಬಗೆಯ ಸಜ್ಜನರನ್ನು ಅನುಗ್ರಹಿಸುವ ಇಚ್ಛೆಯಿಂದ ಕರ್ಮಭೂಮಿಯಾದ ಭರತಖಂಡದಲ್ಲಿ ಅವತರಿಸಿದರು.

೪. ತಥಾವತೀರ್ಯ ಸಕಲಸಚ್ಚಾಸ್ತ್ರಕರ್ತೃಣಾಂ ಸಕಲದುರ್ಮತ-
ಭಂಜಕಾನಾಂ ಅನಾದಿತಃ ಸತ್ಸಂಪ್ರದಾಯಪರಂಪರಾಪ್ರಾಪ್ತ
ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕಾನಾಂ....

ಪ್ರತಿಪದಾರ್ಥ :- ತಥಾ ಅವತೀರ್ಯ ಹಾಗೆ ಅವತಾರ ಮಾಡಿ, ಸಕಲ-
ಸಚ್ಚಾಸ್ತ್ರಕರ್ತೃಣಾಂ ಸಕಲ ಸಮೀಚೀನವಾದ ಶಾಸ್ತ್ರಗಳನ್ನು ರಚಿಸಿದ, ಸಕಲದುರ್ಮತ

ಭಂಜಕಾನಾಂ ಎಲ್ಲಾ ಕುಮತಗಳನ್ನು ಖಂಡಿಸಿದವರು ಆದ ಅನಾದಿತಃ -
ಅನಾದಿಯಿಂದ ಸತ್ಸಂಪ್ರದಾಯ ಪರಂಪರಾಪ್ರಾಪ್ತ. ಸಮೀಚೀನವಾದ
ಸಂಪ್ರದಾಯ ಪರಂಪರೆಯಿಂದ ಹರಿದುಬಂದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
ಪ್ರತಿಷ್ಠಾಪಕಾನಾಂ ಶ್ರೀಹರಿಯೇ ಸರ್ವೋತ್ತಮನೆಂಬ ಸತ್ಸಿದ್ಧಾಂತವನ್ನು
ಸ್ಥಾಪಿಸಿದವರು ಶ್ರೀಮದಾನಂದತೀರ್ಥ ಭಗವತ್ಪಾದರು.

ತಾತ್ಪರ್ಯ :- ಹೀಗೆ ಅವತರಿಸಿದ ವಾಯುದೇವರ ಅವತಾರಭೂತರಾದ
ಶ್ರೀಮದ್ಭಾಚಾರ್ಯರು ಸಕಲದುರ್ಮತವನ್ನು ಖಂಡಿಸಿ ಸರ್ವಮೂಲವೆಂದು
ಪ್ರಸಿದ್ಧವಾದ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ, ಅನಾದಿಯಿಂದ ಬಂದ ವೈಷ್ಣವ
ಸತ್ಸಂಪ್ರದಾಯವನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

ಮತ ಪ್ರತಿಷ್ಠಾಪಕರೆಂದರೆ ವೇದವ್ಯಾಸರಿಂದ ರಚಿತವಾದ ಬ್ರಹ್ಮಸೂತ್ರಗಳಿಗೆ
ತಮ್ಮದೇ ಭಾಷ್ಯರಚನೆ ಮಾಡಿದರೆಂದರ್ಥ. ಶ್ರೀಮದಾನಂದತೀರ್ಥ
ಚಾರ್ಯರಿಗಿಂತಲೂ ಹಿಂದೆ ೨೧ ಭಾಷ್ಯಗಳು ರಚಿತವಾಗಿದ್ದವು. ಅಂತಹ ಈ ಎಲ್ಲಾ
ಭಾಷ್ಯಗಳನ್ನು ಖಂಡಿಸಿ ಶ್ರೀವೇದವ್ಯಾಸರಿಗೆ ಸಮ್ಮತವಾದ ಭಾಷ್ಯವನ್ನು
ಆಚಾರ್ಯರು ರಚಿಸಿದರು. ಅನಂತರ ದೊಡ್ಡ ಬದರಿಗೆ ತೆರಳಿ ಅದನ್ನು
ವ್ಯಾಸರೂಪಿಯಾದ ಶ್ರೀಹರಿಗೆ ಅರ್ಪಿಸಿದರು. ಆಚಾರ್ಯರಿಂದ ಪ್ರತಿಷ್ಠಾಪಿಸಿದ
ವೈಷ್ಣವಮತವು ಅನಾದಿಯಿಂದ ಪ್ರಾಪ್ತವಾದದ್ದು ಸಾಕ್ಷಾತ್ ಶ್ರೀಹರಿಯಿಂದ
ತತ್ವೋಪದೇಶವನ್ನು ಬಹಳ ಪೂರ್ವದಲ್ಲೇ ಶ್ರೀಚತುರ್ಮುಖನು ಪಡೆದನು. ಆ
ಬ್ರಹ್ಮದೇವರಿಂದ ಪ್ರಾಪ್ತವಾದ ಸಿದ್ಧಾಂತವೇ ಅನಾದಿಯಾದ ವೈಷ್ಣವ ಸಿದ್ಧಾಂತವು.
ಅಂತಹ ಪರಂಪರೆಯಲ್ಲಿ ಪ್ರಾಪ್ತರಾದವರೇ ಶ್ರೀಅಚ್ಯುತಪ್ರೇಕ್ಷಾಚಾರ್ಯರು.
ಅವರಿಂದ ಆಶ್ರಮವನ್ನು ಸ್ವೀಕರಿಸಿದವರೇ ಶ್ರೀಮದಾನಂದತೀರ್ಥ
ಭಗವತ್ಪಾದರು. ಶ್ರೀಅಚ್ಯುತಪ್ರೇಕ್ಷರಿಗೆ ಪರಂಪರೆಯಲ್ಲಿ ಪ್ರಾಪ್ತವಾದ ವೈಷ್ಣವ
ಸಿದ್ಧಾಂತದ ತತ್ವವನ್ನು ಸ್ಥಿರಗೊಳಿಸಿ ಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

yasya trINyuditAni vedavachane rUpANi divyAnyalam.h |
baT.htad.hdarshanamitthameva nihitaM devasya bhargo
mahat.h |

vAyo rAmavachonayaM prathamakaM pR^ixo dvitIyaM vapuH |
madhvo yattu tR^itIyametadamunA granthaH kR^itaH keshave
||

The deity whose three divine forms are spoken in Vedas,
as the one whose nature is that of great wisdom and ability,

is the support of the activity of the worlds,
is very worshipful (of Vishnu), and who incarnates with his full
potency (with no diminution); that VaAyu Deva,
in his first avataara, carried the message of Sri Raama (as
Hanuman),
destroyed a fearsome army in his second (as Bheemasena) and
in the third, as Madhva, composed this work (the Vishnu-
tattva-vinirNaya) as a service to Keshava."

In brief, Sri Madhvacharya is an incarnation of Lord VaAyu the
Mukhya Praana;

prathamO hanumAn nAma dviteeyO bheema Eva cha |
pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

who was Hanuman in his first incarnation in Treta Yuga,
undoubtedly the greatest devotee of Lord Sri Rama and who
had served Prabhu Sri Ramachandra with true and resolute
devotion;

who was Bheemasena of Mahabharatha fame in Dwapara Yuga;
who was a great devotee at the service of Lord Sri Krishna;

who was Poornaprajna (another name of Madhvacharya) the
one who was equipped with thorough and comprehensive
knowledge at the service of Lord Vedavyasa (incarnation of
Lord Vishnu) in re-establishing the Hari Sarvottamattva;

thus, at the service of the lotus feet of the Supreme God
Vishnu in all his incarnations.

A child prodigy, with divine qualities, Sri Madhvacharya
(Aananda Theertharu) was well known for his authority,
knowledge and extempore oratory skills, on the subject, devoid
of any doubts. He was possessing the skill and clear and
complete understanding of seven crore hymns from scriptures.

During his period, he had defeated several of his opponents with his authenticated arguments.

Dvatrimśallakṣhaṇopetaṇām (ದ್ವಾತ್ರಿಂಶಲ್ಲಕ್ಷಣೋಪೇತಾನಾಂ...)

Robust in physique and health, Sri Madhvacharya was a multifaceted personality.

As enunciated by Acharya Madhwa in his treatise Tantrasaara, a noble life possesses 32 bodily attributes. Sri Madhvacharya being an incarnation of Lord Vaayu was full of auspicious attributes and had,

32 Maha-Purusha Lakshanas (characteristics) of Lord Vaayu (Mukhya Praana) viz.

(5) Shoulders, Eyes, Cheeks, Knees, Nails must be dheergha (prominent)

(5) Skin, Hair, Fingers, Teeth, Tips of fingers must be sookshma (sensitive)

(7) Palms, Feet, edge of the Eyes, Palate, Tongue, Lower Lip, Fingers must be Raktavarna;

(6) Chest, Abdomen, Haircurls, Shoulders, Hands, Face must be unnata;

(3) Forehead, Waist, Chest must be vishaala

(3) Thighs, Neck, Regenerative organs must be small,

(3) Voice, Sattva, Navel must be Ghambeera;

In one of His best treatises "Pratahsankalpa Gadya" Sri Raghavendra Swamy (GuruRaayaru) has made a beautiful description of Sri Vaayu Devaru the MUKhyaPrana, His attributes (Lakshanas); reasons behind the incarnation of Sri Vaayu Devaru as Sri Madhvacharya on Earth and His capabilities, His activities apart from description of the glory/attributes of the Supreme God, Hari sArvottama, Vishnu.

Through this work, Sri GuruRaayaru has laid out the basic tenets of Madhva Philosophy and significance of MukhyaPraAna the Vaayu Jeevottama.

Sri Madhvacharya during his life time had openly identified himself as an incarnation of Vaayu (Mukhyapraana) which was evidenced by Vedic testimonials like Balittha Sooktha; and from several miracles performed by him right from his childhood days and proved himself as Vaayu Jeevottama.

Aaswayuja Sukla Dasami is reckoned as the sacred day the third incarnation of Lord Vaayu (MukhyaPraana) Sri AnandaTheertharu popularly known as Madhvacharya was born that is celebrated as Sri MadhvaJayanthi.

His parents were, Sri Narayana Bhatta and Smt. Vedavathi. His Moola roopa is Lord Vaayu the Mukhyapraana. His Aashrama Guru was AchyutaPrekshacharya.

**bhUtvAxetre vishuddhe dvijagaNanilaye raupyapIThAbhidhAne |
tatrApi brahmajAtistribhuvana vishade madhyagehAkhya gehe |
pArivrAgyAdhi rAjaH punarapi badarI.n prApya kR^ishhNa.n cha
natvA |**

**kR^itvA bhAshhyANi samyak.h vyatanuta cha bhavAn.h
bharatAtha.rprakAsham.h ||**

(Sri Vaayu Stuti – sloka # 39)

Sri Madhvacharya was born at a holy place called PAJAKA Kshethra in the domain of Udipi Kshethra (Roupya Peetah) an abode of devout Brahmins in the family of Sri Madhyageha Bhatta; took Sanyasadeeksha;

went to Badari Kshethra had darshan of Lord Vedavyasa (an incarnation of Lord Vishnu);

scripted Sutra Bhaashyaadi Granthas; Mahabharata Tatparya Nirnaya; etc. known as Sarvamoola Granthas; collectively

called Madhva Siddhanta (Doctrine of Tattvavaada) clearly spelling out a complete system of understanding the true Vedanta and its nuances;

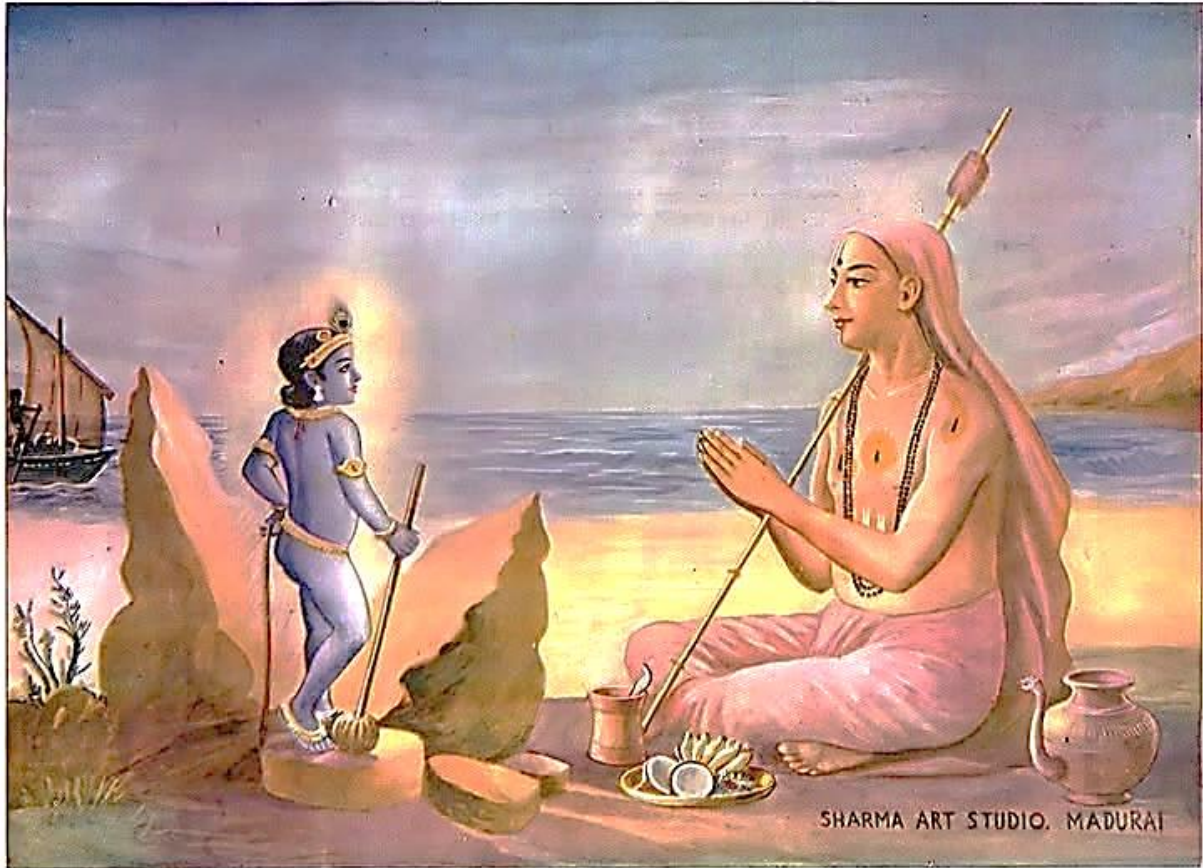
went to Badari Kshethra again; re-established Hari-Sarvottamatva.

Sri Madhvacharya who lived during 13th century was initially named as Vaasudeva later as Aanadatheertha and then became popular as Madhvacharya with his famous doctrine Madhva Siddhantha (Dvaita/Tattvavaada) which is considered as the most scientific, logical and authenticated Vedantha/philosophy.

Sri Madhvacharya wrote exemplary explanatory notes (commentaries) on Upanishads, BhagavadGita, Brahma-Sutras, Mahabharata and Bhagavatha Purana etc. besides scripting several other original works on his doctrines known as SarvaMoola Granthas.



Sri Madhvacharya, founder of Dvaita/Tattvavaada philosophy was instrumental in establishing the temple of Lord Sri Krishna at Udupi and installation of Sri Bala Krishna vigraha that was worshiped during Dwapara Yuga by Rukmini Devi the prime consort of Lord Sri Krishna.



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आनन्दतीर्थरीगे वलिद श्री उडुपि कृष्ण.
LORD KRISHNA'S DHARSAN TO SRI ANANDATHIRTHA.

PUBLISHED BY: V. K. RAO,
NO. 3, K. R. T. SO, WEST,
MADURAI.

Procuring the Vigraha was a miracle and forethought of Sri Madhvacharya, third in the lineage of Hanuma-Bheema-Madhva.

Sri Madhvacharya not only installed the Vigraha but also appointed eight of his prime disciples to take forward his legacies and to have continuity to the worship of Lord Sri Krishna by rotation. They were...

- Sri Hrishikesha Theertharu;
- Sri Narasimha Theertharu;

- Sri Janardhana Theertharu;
- Sri Upendra Theertharu;
- Sri Vamana Theertharu;
- Sri Vishnu Theertharu;
- Sri Rama Theertharu and
- Sri Adhokshaja Theertharu.

These eight Pontiffs later established their own mutts called Ashta Mathas which are named after the surrounding villages where they originally resided/hailed from. These Mutts are...

- Palimar Mutt;
- Adamaru Mutt;
- Krishnapura Mutt;
- Puttige Mutt;
- Shirur Mutt;
- Sode Mutt;
- Kaniyoor Mutt; and
- Pejavara Mutt;

Even today this practice of rotation of worshiping and administering Sri Krishna temple at Udupi is in vogue that takes place once in two years through a ritual known as Paryaaya.

Other direct disciples of Sri Madhvacharyaru were,

- Sri Padmanabha Theertharu
- Sri Narahari Theertharu
- Sri Madhava Theertharu
- Sri Akshobhya Theertharu;

Sri Thrivikrama Panditacharya the one who composed the famous VaAyu Stuti was also a contemporary disciple of Sri Madhvacharya.

Biography of Sri Aananda Theertharu known as SuMadhwaVijaya scripted by Sri Narayana Panditacharya (son

of Sri Trivikrama Panditacharya) composed during the life time of Sri Madhvacharya extolled the glory and accomplishments of Sri Ananda Theertha (Madhvacharya).

Sri Madhvacharya was also known by many other names viz. Poornapragna, Anandattheertha, Dashapramathi, Poornabodha, Sarvagna theertha, Anumana Theertha, Sukhatheertha etc.

yo vipralaMbha viparIta-mati prabhUtAn.h |
vAdAnnirasta kR^itavAn.h bhuvi tattvavAdam.h |
sarveshvaro haririti pratipAdaya.ntam.h |
Ana.ndatIrthamunivaryaM ahaM namAmi ||

My salutations to that school of thought (Tattvavaada) which defeats all doctrines born out of ignorance and negative tendencies, Anandattheertha the revered among saints, who proclaimed the Supremacy of Lord SriHari (Hari Sarvottama),

'Na Madhava samo Devo, Na Madhva samo Guru'

[There is no God equivalent to Maadhava (Lord Vishnu) and there is no Guru equivalent to Madhvacharya the preceptor of Madhva Siddhantha]

abhramaM bhaN^garahitaM ajaDaM vimalaM sadA |
AnandatIrthaM atulaM bhaje tApatrayApaham.h ||

I offer my salutations to the one...

who is always steady (abhramam),

who is without any hindrance (bhangarahitam)

who is always agile (ajadam)

who is always impeccable (vimalam)

who is known as Aananda Theertha (Madhvacharya)

who is matchless/unique (atulam)

who is the remover/destroyer of unhappiness
(taapatryaapaham)

This verse is a praise dedicated to Sri Madhvacharya, a prominent Hindu philosopher, and is a line from his philosophy "Tattvavaada" which emphasizes the supreme position of Lord Vishnu ("Hari") stating that he defeated all opposing doctrines based on wrong understanding and established the truth of "Hari Sarvottama" (Vishnu as the supreme being) on earth.

Breakdown of the verse:

- **"yo vipralambha viparIta-mati prabhUtAn":**

"He who refuted all doctrines based on misconceptions and wrong interpretations."

- **"vAdAnnirasta kR^itavAn bhuvi tattvavAdam":**

"On this earth, he established the true philosophy (Tattvavaada) by defeating all opposing arguments."

- **"sarveshvaro haririti pratipAdaya.ntam":**

"Proclaiming that Hari (Vishnu) is the supreme lord of all."

- **"AnandatirthamunivaryaM ahaM namAmi":**

"I bow down to the great sage Anandatirtha (one of the names of Madhvacharya)".

Key points about this verse:

- **Dvaita Philosophy:** This verse is a core tenet of Dvaita (dualistic) philosophy, which is the school of thought primarily propagated by Madhvacharya, where the individual soul (Jiva) and the supreme being (Hari) are distinct entities.
- **"Hari Sarvottama":** This phrase signifies the ultimate supremacy of Lord Vishnu.

- **Significance of the verse:** This verse is often used to express devotion and reverence towards Sri Madhvacharya for his contribution to establishing the philosophy of Tattvavaada.

brahmaantaa guravaH sAkShAt iShTaM daivaM shriyaH patiH |
AchAryAH shrImad AchAryAH santu me janma janmani |

[Let Aachaarya Sri Madhva (Aanandatheertha) be my Guru in every birth]

It is stated that anyone who understands correctly the reference to the three forms of Vaayu (Hanuma - Bheema - Madhva) described in Balittha Sukta, will understand all the Vedas correctly and will secure valid knowledge (tattva-jnana) with the blessings of Lord Vaayu.

Sri MadhvacharyaRu is the brightest luminary in the galaxy of Indian philosophy. Sri Aananda Theertharu aptly referred to as Madhvachaarya has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMoola GRANTHAS which shows the right path for a saAdhaka in this delusive Kaliyuga.

Sri Madhvacharya is the greatest Vedic interpreter yet unsurpassed. He is the first & foremost researcher of Mahabharata.

Avatars of the Aacharya Madhva...

Who has not heard of the sloka "Pratamo Hanuman Namoh, Dwithiyo Bheema yevacha SaYeva Poorna Pragnya Bagavat Karya Sadhaka".

This sloka tells us of the three avatars of Vayu-Hanuma, Bheema and Madhvacharya.

Madhvacharya, otherwise also known as Poornaprajnya or Ananda Theertha (1199-1278), was a saint-philosopher and social reformer of his times.

It was he who propagated the Dvaita concept in which the Pancha Beda plays an important role. It was for the first time ever in Indian philosophy that Madhvacharya distinguished the souls into three categories. It was also he who upheld the Taratamya or gradation of gods in which he placed Vishnu or Hari as the Supreme.

Madhvacharya has in several works of his indicated that he was the third avatar of Hanuma-Bheema-Madhwa trinity.

Also known as Sukha Theertha and Purnabodha, he showed all the three avatars to Trivikrama Panditacharya, his disciple and author of the Sri Vayu Stuti.

It was after Trivikrama Panditacharya saw all the three avatars in a temple in Udupi that he composed Sri Vayu Stuti. His son, Narayana Panditacharya wrote the Madhwa Vijaya wherein he gives us a complete picture of the life and times of Madhwacharya. Of course, he too believes in the Hanuma-Bheema and Madhva avatar.

However, the very first mention of such avatar is in the Rig Veda. Ananda Theertha is commonly identified with Madhva in the third Balittha or Balitha Sukta of the Rig Veda. The Rig or Rg Veda says,

“yasya trinyuditani veda vachane rupani divyanyalam.
bat.htad.hdarshatamitthamevanihitam devasya bhargo
mahat.h

vAyo ramavachonayam prathamakam pr^iksho dvitiiyam vapuh
madhvo yattu tr^itiiyametadamuna granthah kr^itah keshave”

It is in this sukta that we see Vayu Devaru being mentioned as taking three avatars -Hanuman during Ramayana,

Bheema during Mahabharata and finally as Madhva during Kali Yuga.

Vayu Purana too makes a mention of the three avatars. It says,

Vayurdivyani rupaani padmatrayayutaani ch |
trikotimurthy sanyuktastretaayaam raakshasaantakah ||
hanumaniti vikhyaato Ramakaarya dhurandharah |
sa vaamurBheemsenoabhuuddwaparaante kurudvah ||
Krishnamsampoojayamaas hatva duryodhanaadikaan |
Dvaipayanasya sevaartham badaryaam tu kalao yuge ||
vayushch yatirupeNa krutva dushashtra Khandanam|
tatah kaliyugeh praapte tritoyo Madhwanamakah |
bhurekha dakshiNeh bhagehmsnimadgarvashaantaye |
dhikkurvanstprabhaam sadyoavateernoatra dvijaanvaye ||

Madhwacharya himself in Vishnu Tattva Nirnaya says he came down during Kali Yuga and that he was earlier Hanuman and Bheema.

Madhwacharya had all the physical features, attributes or 32 shubha lakshanas that characterise a person, including the prescribed height, (shannavati angulo apetam) quoted in the Mahabharata-Tatparya Nirnaya.

➤ **SarvaMoola Granthas** (a bird's eye view...)
(Divine literary works of Sri Madhvacharya)

Sri Madhvacharya wrote exemplary explanatory notes (commentaries) on Upanishads, BhagavadGita, Brahma-Sutras, Mahabharata and Bhagavatha Purana etc. besides scripting several other original works on his doctrines known as SarvaMoola Granthas.

Sri Aananda Theertharu aptly referred to as Madhvacharya (a title conferred upon him) has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMOOLA GRANTHAS which are 37 in number. They are called Sarvamoola Granthas because they are composed from the original (Moola) Vedic sources.

Through these Sarvamoola Granthas, Sri Madhvacharya the third incarnation of Lord Vaayu (Hanuma - Bheema - Madhva) has unequivocally and authentically established/advocated his philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta "Hari Sarvottama" - the Supremacy of Lord Vishnu.

These 37 jewels in the crown of Sri Madhvacharya collectively called as Madhva Siddhanta (Doctrine of Tattvavaada) clearly spell out a complete system of understanding the true Vedanta and its nuances that has been propagated down the line by an august group of eminent Madhva Saints/Scholars and its Avichchinna (continual) Guru Parampara of Vedanta Samrajya.

List of these 37 Sarvamoola Granthas are as follows...

1. Geetabhashya
2. Geeta Tatparya Nirnaya
3. Brahmasutra Bhashya
4. Anuvyakhyana
5. Anubhashya
6. Nyayavivarana
7. Isavasyopanishad Bhashya
8. Talavakaropanishad Bhashya
9. Kathakopanishad Bhashya
10. Shatprashnopanishad Bhashya

11. Atharvanopanishad Bhashya
12. Mandookopanishad Bhashya
13. Taittiriyaopanishad Bhashya
14. Mahaithareyopanishad Bhashya
15. Chandogyopanishad Bhashya and
16. Bruhadharanyakopanishad Bhashya
17. Rig Bhashya
18. Mahabharata Tatparya Nirnaya
19. Yamakabharata
20. Srimad Bhagavatha Tatparya Nirnaya
21. Pramana Lakshana
22. Katha Lakshana
23. Tattvasankhyana
24. Tattvaviveka
25. Uphadikhandana
26. Mayavadakhandana
27. Prapanchamithyatvanumanakhandana
28. Tattvodyota
29. Vishnutattvavinirnaya
30. Karmanirnaya
31. Sadacharasmruthi
32. Krishnamrutamaharnava
33. Jayanthikalpa
34. Pranavakalpa
35. Tantrasarasangraha

36. Nakha Stuti

37. Dwadasa Stotra

(7 to 16 are commentaries on 10 Upanishads)



It is said that if a person has knowledge of Madhva Shaastra and if he is engaged in preaching Madhva Shaastra, the food in his house is particularly sacred and it purifies the person who takes it. One should deliberately request for it and if the food is not available from Srotriya's house one should at least take a cup of water from his house. Such is the merit of Madhva Shaastra.

GeEtabhashya (commentary on Bhagavad Gita) was the first work by Sri Madhwacharya wherein He had established the supremacy of Bhagavad Gita over all other scriptures. He has written two commentaries on Bhagavadgita viz.

> Geeta Bhasya and > GeetaTatparya Nirnaya

Geetabhashya explains the significance of important verses of BhagavadGita while GeetaTatparya nirnaya is a critical study of the contents of BhagavadGita;

Sri Acharyaru wrote commentaries upon Ten principal Upanishads;

Prominent among the divine scripts outside Sarvamoola are...

- Sri VaAyu Stuti (composed by Sri Trivikrama Panditacharya);
- SuMadhvaVijaya (composed by Sri Narayana Panditacharya);
- Mani Manjari by Sri Narayana Panditacharya;

Vayu stuthi came out spontaneously/extempore from Sri Thrivikrama Panditacharya when he saw Sri Madhvacharya in three forms as...

- Hanuman worshipping Lord Sri Rama;
- Bheemasena worshipping Lord Sri Krishna and
- Madhvacharya worshipping Sri Vedavyasaru,

(Hanuma-Bheema-Madhva);

As Vayu Stuti composed by Sri Thrivikrama Panditacharya only extols the three incarnations of Lord Vayu (Hanuma-Bheema-Madhva); Sri MadhvacharyaRu added two slokas (composed by HIm) eulogizing the supreme God Hari Sarvottama Lord Vishnu in His incarnation as Narasimha which is called as Nakha Stuthi.

Put together it is called Sri Hari-Vaayu Stuthi.

na mAdhavasamo devo na cha madHvasamo guruH |

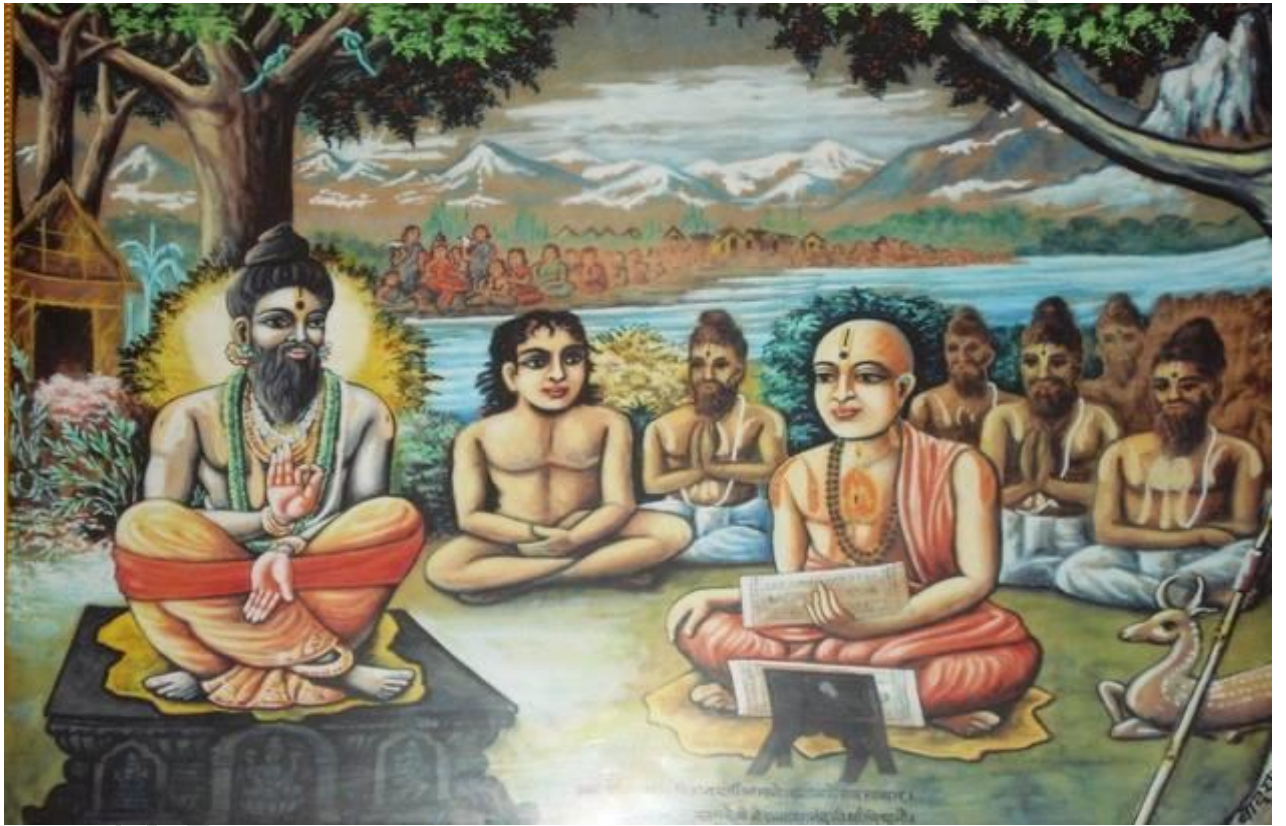
na tadvAkyasamaM shAstraM
na cha tadj~nasamaH pumAn.h||

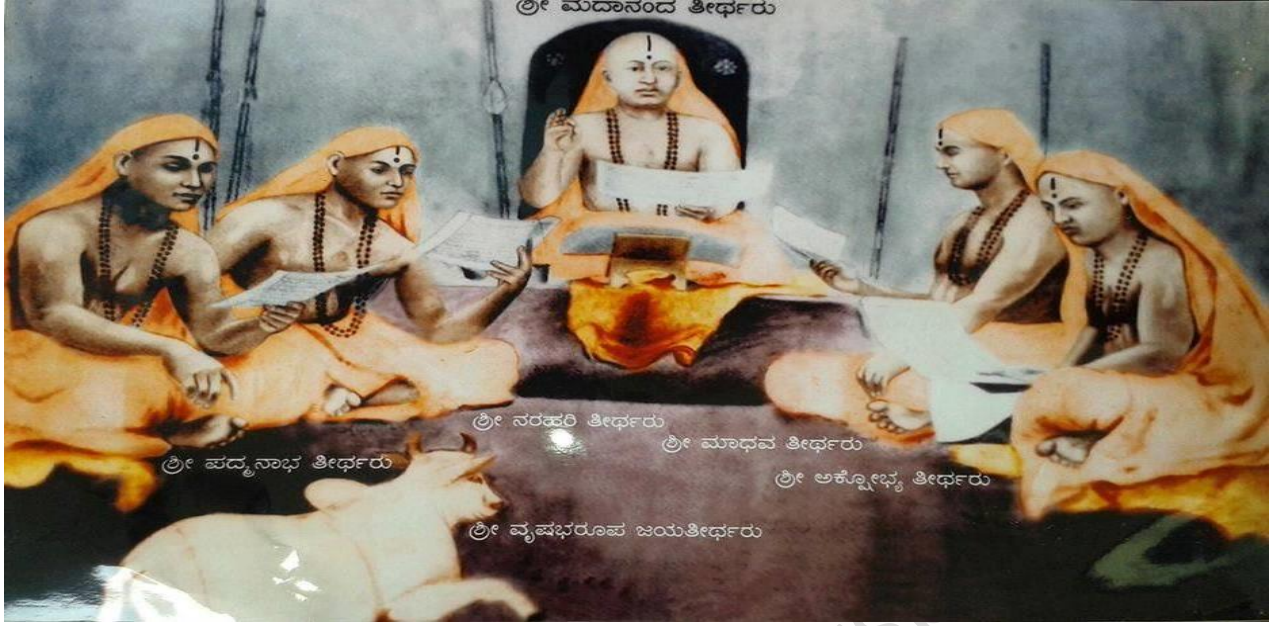
There is no God equal to Sri MaAdHava (Lakshmi-Pati);

There is no Guru equal to Sri MadHvacharya;

There is no shastra equal to the divine words of Sri
MadHvacharya &

There is no person to equal the one who knows Sri MadHva
Shastra.





Sri KrishnaAmrutaMaharnava is one of SarvaMoola Granthas (37 in number) composed by SriMadAachHaAryaru. It spells out the tenets of Hari Pooja, Ekaadasi, Upavaasa, Saligrama, Pradakshina-Namaskaara, Theertha; Naivedya; Naamadhaarana; Hari Naama Smarane etc.

SadaAchaAra Smriti is a good guide for developing good conduct having quotes from Bhagavata, Geeta, and Shruti. In this work Sri Aachaaryaru spells out the daily religious duties of a householder.

Tattvasankhyana is one of the ten monographs (prakaranas) which Sri MadhvaAcarya has written. It is concerned with the enumeration of the categories (tattvas) accepted in Dvaita Vedanta. There is also another work on the same subject known as Tattva- Viveka by the Acarya. It is a collection of extracts from a work of the same name by Bhagavan Vedavyasa in support of what has been stated in Tattvasankhyana.

Through TantraSaAra SangraH, Sri Madhvacharya has given us an excellent manual describing the way one should worship the Lord, install idols, in temples, consecration ceremonies and the way to learn and perform a large number of mantras.

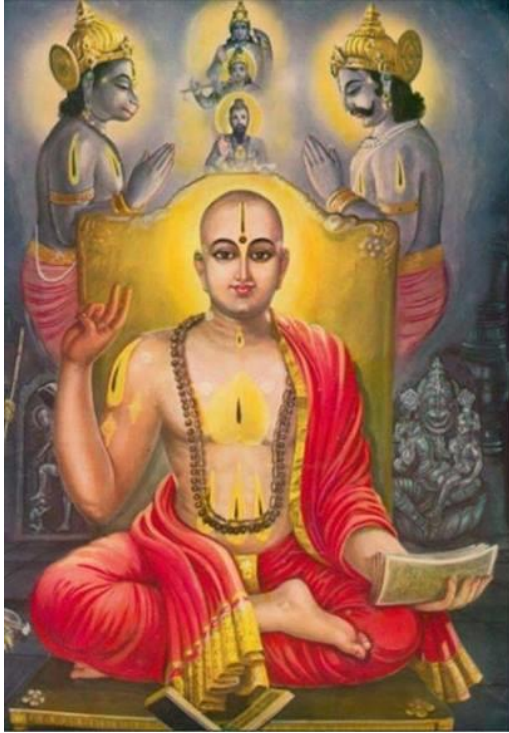
MahaBharata Tatparya Nirnaya (MBTN) is a wonderful gift from Sri Madhvacharya which has enlightened and dispelled several wrong notions/interpretations and gave clarifications on several divine events which one may not find in normal texts of MahaBharata/Ramayana.

Dwaadasa Stothra is one of the beautiful musical rendition by Aachaarya Himself believed to have been composed by Him while installing the Vighraha of Sri Bala-Krishna at Udupi kshethra. It is a devotional work comprising of 12 cantos eulogizing the glory of Supreme God Vishnu and his various avatharas.

One has to read/understand/get clarified from the texts of Sri MadAachaarya for yathartha gnyaana, otherwise it will lead to dosha chintana of ParamaAtma.

➤ **madhvAkhya.n ma.ntrasiddha.n...**

(Glory & Significance of "MADHVA" the divine name)



ಶ್ರೀಮದಾನಂದತೀರ್ಥರು "ಮಧ್ವ"ರಾದ ಬಗೆ

ಪ್ರಾಚ್ಯೋ ಮಧ್ವಾಭಿಧಾಂ ವ್ಯಾಸಾದ್ ಯಃ ಪ್ರಾಣಃ ಪಾವನೋ ಗುರುಃ |
ಮಾತರಿಶ್ವಾ ಸ ವಿವಾಸೌ ಮಧ್ವಾಚಾರ್ಯಃ ಪುನಾತು ಮಾಮ್ ||

ಶ್ರೀಮದಾನಂದತೀರ್ಥಭಗವತ್ಪಾದರು ತಮ್ಮ ಮೊದಲನೆಯ ಶ್ರೀಬದರೇ ಕ್ಷೇತ್ರ ಪ್ರವಾಸ ಸಮಯದಲ್ಲಿ ಶ್ರೀವೇದವ್ಯಾಸದೇವರಿಗೆ ತಾವು ರಚಿಸಿದ "ಗೀತಾಭಾಷ್ಯ"ವನ್ನು ಗುರುದಕ್ಷಿಣಾರೂಪವಾಗಿ ಸಮರ್ಪಿಸಿದರು. "ಗೀತಾಭಾಷ್ಯ"ವನ್ನು ಸ್ವೀಕರಿಸಿ, ಅತೀವ ಸಂತುಷ್ಟರಾದ ಸರ್ವೋತ್ತಮರಾದ ಶ್ರೀವೇದವ್ಯಾಸದೇವರು ಅನುಗ್ರಹಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮದಾನಂದತೀರ್ಥರಿಗೆ ವೇದಗತವಾದ "ಮಧ್ವ"ಶಬ್ದವನ್ನಿತ್ತು ನಾಮಕರಣ ಮಾಡಿದರು. ಈ ವಿಷಯವು "ಪ್ರಾದಾದ್ಯೈ ಶ್ರುತಿಸಿದ್ಧಾಂ ತಾಂ ಮಧ್ವ ಇತ್ಯಭಿಧಾಂ ಮುದಾ" ಎಂಬುವ ವಾಯುಪುರಾಣವಾಕ್ಯದಿಂದ ಸಿದ್ಧವಾಗುವುದು. ಅಂದಿನಿಂದ ಶ್ರೀಮದಾನಂದತೀರ್ಥರು ಜಗತ್ತಿನಲ್ಲಿ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರೆಂಬುವುದಾಗಿ ಸುಪ್ರಸಿದ್ಧರಾದರು. ಈ ರೀತಿಯಾಗಿ ಸರ್ವೋತ್ತಮರಾದ ಶ್ರೀವೇದವ್ಯಾಸ ದೇವರಿಂದ "ಮಧ್ವ"ಶಬ್ದವನ್ನು ಪಡೆದಂತಹ ಶ್ರೀಮಾತರಿಶ್ವರೇ ಆದ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರು ತಮ್ಮ ಕರುಣಾಕಟಾಕ್ಷವೀಕ್ಷಣದಿಂದ ನಮ್ಮನ್ನು ಪವಿತ್ರೀಕರಿಸಿ ರಕ್ಷಿಸಲಿ.

ಶ್ಲೋಕರಚನೆ ಮತ್ತು ಅನುವಾದ - ಪಂಡಿತ ಆನಂದತೀರ್ಥಾಚಾರ್ಯ, ಆತ್ಮಕೂರು.

"MADHVA" the divine name - What does it indicate?

We all know very well that MadHva is the name of Sri Aananda Theertharu who is also called as Madhvacharya;

Madhva is not just a name alone, rather,

it is a divine name, a vedic name,

name of a philosophy (Dvaita/Tattvavada),

a title conferred upon Sri Aananda Theertharu;

the one who is known from Vedic scripts;

the one who is POORNAPRAJNA equipped with thorough and comprehensive knowledge;

who is also known as DASAPRAMATI the one having full of/provider of infinite knowledge;

the one who is a spiritual power;

> Madhu + Va = Madhva;

Madhu means honey/happiness; Va signifies the knowledge;

Madhva means the knowledge that gives happiness which is as sweet and delicious as Madhu (Honey);

Aachaarya means preceptor;

Madvhacharya means...

the one who gives knowledge of happiness or

whose knowledge gives happiness;

happiness of removing all wrong tenets;

the one who gives the knowledge of MadHusuudana;

("Madhavo-Madhusuudana") the supreme God - Hari Sarvottama;

[the lord and bestower of superior knowledge];

Aananda means the one who gives delight/happiness;

Lord Vishnu is known as Aananda ("Aanando nandano nandah"...)

[Sri Vishnu Sahasranama Stothram (sloka # 56)]

the one who is always joyous and the one who gives delight (Aananda) to this universe.

He is the origin of happiness,

the ultimate abode of delight and is perennially blissful.

He is the remover of all unhappiness;

In fact, both the terms Madhva and Aananda are identical in giving the meaning of happiness;

Aananda Theertha & Madhva (madhu + va) are synonymous;

Sri Ananda Theertharu (Madhvacharya) the one who has put to rest all doubts,

is the one who proclaims the superior divine knowledge that gives

ultimate happiness to his followers;

Madhvacharya is the one who gives the knowledge of Aananda (Lord Vishnu) "Aanando nandano nandah"...

> sarveshvaro haririti pratipAdaya.ntam.h | - revered among saints the one who has proclaimed the Supremacy of Lord SriHari > Hari Sarvottama;

> mAdHva = Aananda > Veda Pratipaadya;

We come across reference to the divine name MADHVA in several Vedic scripts like.....

yadimanupradivo #madhva adhava guhasantam matarisva mathayati || (Balittha Sooktha - Rig-Veda)

tad a'sya priyam ahipātho' aśyām | nara yatra devayavo
madanti |

urukram asya sa hi bandhur itthā | viṣṇōḥ pade pārame
#madhva uthsaḥ || (Vishnu Sooktha - Rig-Veda);

**madhvAkhya.n ma.ntrasiddha.n kimutakR^itavato
mArutasyAvatAram.h |**

madvaAkHya (Madhva + Vaakhya) the divine words of
Aacharya Madhva who has unequivocally re-established the
supremacy/sovereignty of Lord Vishnu the Hari sArvottamatva
and the one who has successfully accomplished the task of
segregating the eternal distinction between JeEvaAtma and
ParaMaAtma; the concept of Swatantra and Paratantra;

A saAdhaka if follows/pursues madHvaAkHya the golden words
of Sri MadhvaAchaarya in true letter and spirit the path for
ultimate realization is very much visible ie. MADHAVA the
Supreme God Sri Hari.

Sri MadHvacharya is... Mantra-siddHa, protector of the
devotees; an incarnation of MukHyaprana, the one who has
put-forth and propagated the concept of Hari
Sarvottamatva/Dvaita/TattvaVaAda/Taratamya/Pancha-Bheda.

na mAdhavasamo devo na cha madhvasamo guruH |
na tadvAkyasamaM shAstraM na cha tajj~nasamaH pumAn.h ||

There is no God equal to Sri Maadhava (Lakshmi-Pati);

there is no Guru equal to Sri Madhwacharya;

There is no shastra equal to the divine words of Sri
Madhwacharya and

there is no person to equal the one who knows Sri Madhwa
Shastra.

Sri MadhvacharyaRu is the brightest luminary in the galaxy of Indian philosophy. Sri Aananda Theertharu aptly referred to as Madhvacharya has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMoola GRANTHAS which shows the right path for a saAdhaka in this delusive Kaliyuga;

nAham kartA hariH kartA

nAham kartA hariH kartA tatpUjA karmachaakhilam.h|
taThaapi matkR^itaa pUja tatprasaadhEna naanyaThaa|
tadbhakti tadphalam.h mahyam.h tatprasaadaat.h punaH
punaH |
karmanyaasO harAvevam.h vishNOsthR^iptikaraH sadhA ||

" I am not the doer, shri Hari is the doer, all the actions that I do are His worship. Even then, the worship I do is through His grace and not otherwise. That devotion and the fruits of actions that come to me are due to His recurring grace " If one always practices to do actions with a dedicated spirit to Hari, in this way, it pleases Vishnu. (Sri madhvAchArya-GitA tAtparya)

MADHVA NAVAMI

9th day of the bright fortnight in the Lunar month Magha Masam is reckoned as Sri Madhva Navami. It was on this day in the year 1317 AD, Sri Madhvacharya (Aananda Theertha) while teaching Aitareya Upanishad to his disciples at Udupi Sri Anantheswara temple, miraculously a heap of flowers was showered upon him and mysteriously he disappeared from that heap of flowers.

It is considered as the day He entered the Badarikaashrama the abode of Bhagawan Sri Vedavayasa (an incarnation of Bhagawan Vishnu), where Sri MadAcharya is still there continuing his sadhana serving Sri Vedavyasa.

A nine-day celebration called MADHVA NAVARATHRI starting from Maagha Sukla Pratipada ending with Navami is held across the country especially among the Madhva fraternity. During Madhva Navarathri. One should do prayatnapoorvaka & according to one's yogyata – Sravana, Manana, Keertana, Parayana of Madhva Siddhantha through...

SarvaMoola Granthas, SuMadhva Vijaya, VayuStuti Purascharana, Madhu Abhisheka, MadhvaNaama, Hanuma-Bheema-Madhva dwadasanama etc.

Madhwa navami is the day our most revered Sriman MADHWACHARYA decided to end his stay among us mortals and proceeded towards Badari ashram where he is still there serving Sri Vedvyasa.





Today is the day to reiterate "ACHARYA SRIMADACHARYA SANTU ME JANMA JANNA NI" If there be birth again, let me be born anywhere but, let Srimadacharya be my acharya in every birth ie. I be born as Madhwa only.

ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियःपतिः ।

आचार्याः श्रीमदाचार्याः संतु मे जन्मजन्मनि ॥

NAVAMI is usually not considered good to make a TRAVEL because travel on this day makes one travel again and again towards same destination repeatedly. BUT MADHWACHARYA chose NAVAMi to travel to vishaal BADARI for once permanently what could be the marma?

He chose Navami to tell the world that he will be back again, but, as Vayu he will always be there in vishaal badari. He will come back again & again in the form of yati varenya (Sreshta Yati) in MADHWA parampara and they will have his vishesha aavesha.

Also, He chose Navami to say these limits don't apply to him, only to mortals. He belongs to ParaShuklaTraya with no Kali sparsha, full of satva guna and full dedication to Lord Srihari.

Sri Madhwacharya is the brightest luminary in the galaxy of Indian philosophy. Sri Aananda Theertharu aptly referred to as Madhvacharya has gifted to the world in general, vedantic society in particular his divine knowledge in the form of literary works which are collectively known as SARVAMoola GRANTHAS which are 37 in number.

Through these Sarvamoola Granthas, Sri Madhvacharya the third incarnation of Lord Vaayu (Hanuma - Bheema - Madhva) has unequivocally and authentically established/advocated his philosophy Dvaita/Tattvavaada the ultimate truth of Vedanta - "Hari Sarvottama" - the Supremacy of Lord Vishnu. They are called Sarvamoola Granthas because they are composed from the original (Moola) Vedic sources.

These 37 jewels in the crown of Sri Madhvacharya collectively called as Madhva Siddhanta (Doctrine of Tattvavaada) clearly spell out a complete system of understanding the true Vedanta and its nuances.

More than 700 years old legacy of Dvaita-Vedanta (Tattvavaada) and its nuances left behind by Sri Madhvacharya has percolated down the line effectively and efficiently handled/being handled by an august group of eminent Madhva Saints/Scholars with its Avichchinna (continual) Guru Parampara of Vedanta Samrajya.

गुरु मध्व रायरिगे नमो नमो
गुरु मध्व संततिगे नमो नमो

ಗುರು ಮಧ್ವ ರಾಯರಿಗೆ ನಮೋ ನಮೋ

ಗುರು ಮಧ್ವ ಸಂತತಿಗೆ ನಮೋ ನಮೋ



ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯರು



ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರೀಯಃ ಪತಿಃ |
ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತುಮೇ ಜನ್ಮ ಜನ್ಮನಿ ||

1256 - 1317

|| ಅಧ್ಯಯೋ ಋಷಿಪೀಠಃಸ್ತಿ | ಧೃಯಸ್ತು ಬದರಿಗಿರೇ ||

ಅಧ್ಯಾತ್ಮ - ಉದುವಿಯ ಶ್ರೀನಿವಾಸಯನನ ಗುಡಿ

ದೃಷ್ಟ - ಬದಲಿಕಾಶ್ರಮ

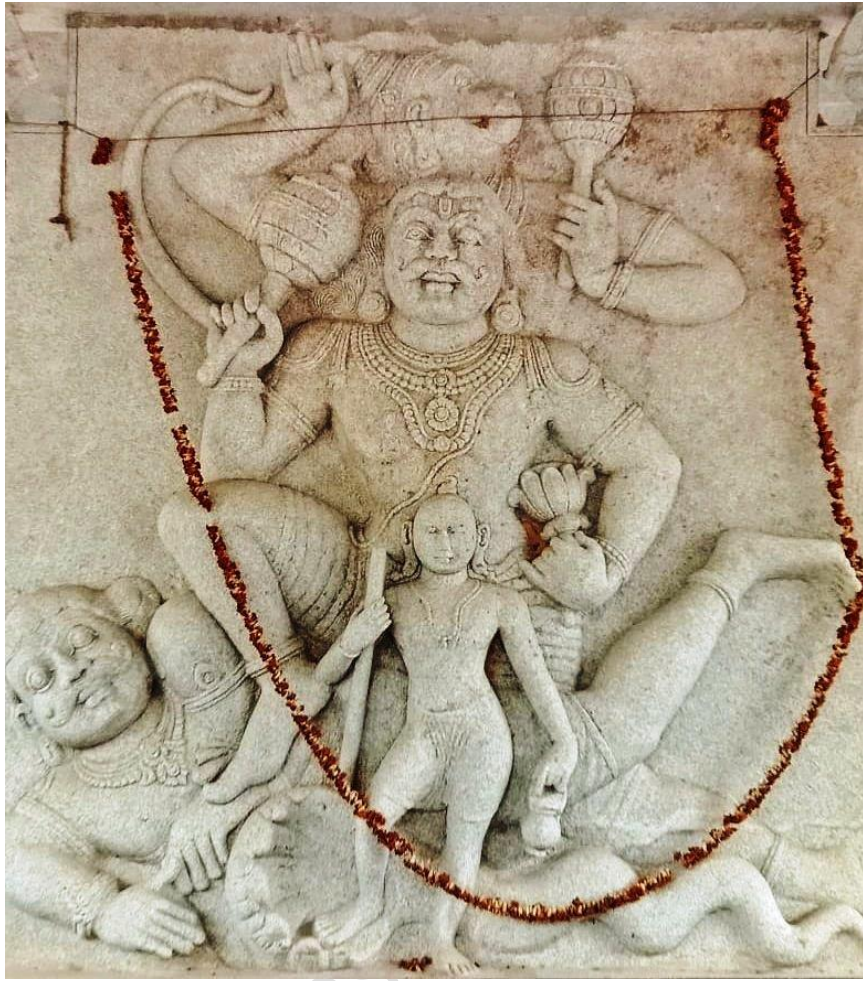
ಮಾಘ ಶುದ್ಧ ನವಮಿ

ಸತ್ಯಂ ಸತ್ಯಂ ಪುನಃ ಸತ್ಯಂ ಉದ್ಭವ್ಯ ಭುಜಮುಚ್ಯತೇ
ವೇದಶಾಸ್ತ್ರಾತ್ ಪರಂ ನಾಸ್ತಿ ನ ದೈವಂ ಕೇಶವಾತ್ಪರಮ್

ವೇದಶಾಸ್ತ್ರಗಳಿಗಿಂತ ಪರಮಪ್ರಮಾಣ ಬೇರೊಂದಿಲ್ಲ. ಕೇಶವನಿಗೆ ಮಿಗಿಲಾದ ದೈವವಿಲ್ಲ.
ಇದು ಸತ್ಯ. ಸತ್ಯ ಮತ್ತೊಮ್ಮೆ ಎರಡು ಭುಜಗಳನ್ನೂ ಎತ್ತಿ ಹೇಳುತ್ತೇನೆ ಇದೇ ಸತ್ಯ.

ಶ್ರೀಮನ್ಮಧ್ವಮತೇಃ ಹರೇಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್
ಭೇದೋಜೀವಗಣಾದಯಃ ಹರೇರನುಚರಾಃ
ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ ಮುಕ್ತಿನೈಜ ಸುಖಾನುಭೂತಿಃ
ಅಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ಸಾಧನಂ ಹೃತ್ಯಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಂ
ಅಖಿಲಾಮ್ನಾಯೈಕ ವೇದ್ಯೋ ಹರಿಃ

ಶ್ರೀಮನ್ಮಧ್ವಮತದಲ್ಲಿ ಹರಿಯೇ ಪರತಮನು, ಜಗತ್ತು ಸತ್ಯವು, ಜೀವಗಣದಲ್ಲಿ ಭೇದವಿದೆ, ಅವರು ಹರಿಯ ಅನುಚರರೂ, ನೀಚ ಮತ್ತು ಉಚ್ಚ ತಾರತಮ್ಯವುಳ್ಳವರು. ಮುಕ್ತಿಯೇ ನೈಜ ಸುಖದ ಅನುಭವವು, ಅಮಲವಾದ ಭಕ್ತಿಯೇ ಮುಕ್ತಿಗೆ ಸಾಧನ. ಪ್ರತ್ಯಕ್ಷ, ಅನುಮಾನ, ಆಗಮವೇ 3 ಪ್ರಮಾಣಗಳು. ಪರಮ ಮುಖ್ಯವೃತ್ತಿಯಿಂದ ಹರಿಯೊಬ್ಬನೇ ಸಕಲವೇದಗಳಿಂದಲೂ ಪ್ರತಿಪಾದ್ಯನು



Prameya Navaratnas

(Notes on Basic Tenets of Tattvavaada)

by bhargavasarma



श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो
भेदो जीवगणाः हरेरनुचराः नीचोच्चभावङ्गताः ।
मुक्तिर्नैजसुखानुभूतिरमलाभक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलात्मनैकवेद्यो हरिः ॥

PRAMEYA NAVARATNAS (Basic Tenets of Tattvavaada)

Sri Vyasarajaru (an eminent Madhva Saint/Philosopher and an incarnation of Bhakta Prahlada) has summarized the essence of taTattvavada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy – DvaitaTattvavaada.

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो ।

भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः ।

मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं

ह्यक्षादित्रितयं प्रमाणमखिलात्मनैकवेद्यो हरिः ।

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो ।

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मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं

ह्यक्षादित्रितयं प्रमाणमखिलात्मनैकवेद्यो हरिः ।

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो ।

भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः ।

मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं

ह्यक्षादित्रितयं प्रमाणमखिलात्मनैकवेद्यो हरिः

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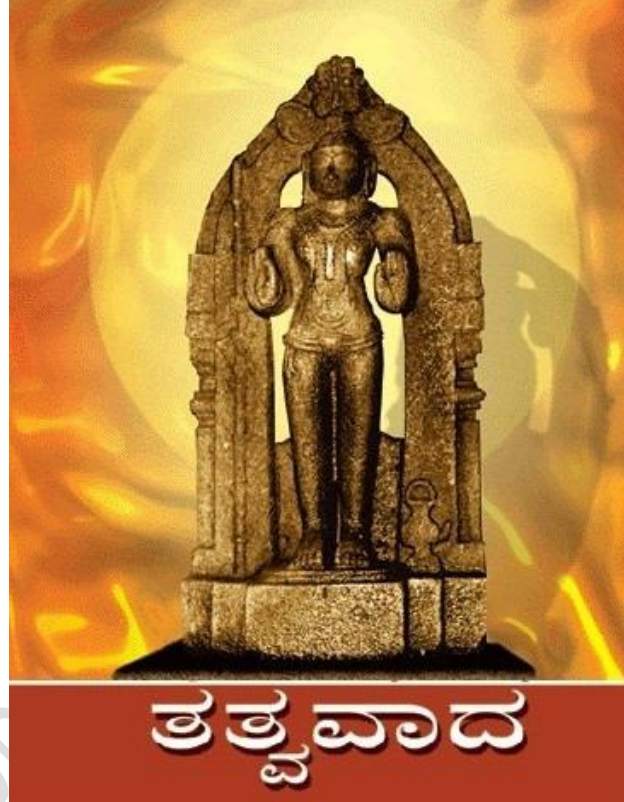
<https://archive.org/details/prameya-navaratnas>

fundamentals of

Madhva Siddhanta...

Dvaita-Tattvavaada

(for novice understanding)



From the desk of...

bhargavasarma

(nirikhi krishna bhagavan)

Hari Sarvottama – VaAyu Jeevottama

Sri GuruRaajo Vijayate

<https://www.facebook.com/bhagavanknl>

<https://www.bhargavasarma.blogspot.com>

Preface

*Sree Gurubhyo Namaha
Parama Gurubhyo Namaha
SriMadAanandaTheertha Bhagawadpaadaachaarya Gurubhyo Namaha
Sri Raaghavendra Theertha Gurubhyo Namaha*

Dear SriHari-Bhaktas,

Namaskaara,

You are all aware that,

Dvaita-Tattvavaada promulgated by Sri Madhvacharyaru is the ultimate spiritual knowledge, yathartha Jnaana. Dvaita Vedanta has derived its doctrines from Vedas/Upanishads, Pancharatra, Ithihasa, Puranas... Sri Vyasarajaru (an eminent Madhva Saint/Philosopher and an incarnation of Bhakta Prahlada) has summarized the essence of Tattvavada propounded by Sri Aananda TheerthaRu in a single verse called Prameya Navaratnas the basic tenets of Madhva philosophy.

*shrIman-madhva-mate hariH parataraH satyaM jagat.h tattvato |
bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH |
muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |
hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||*

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha Madhva/Dvaita/Tattvavaada.

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary; Vishnu bhakti; faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics. Essence of Tattvavaada is...

Hari SARvottama – Vaayu Jeevottama

nAhAm kArtA hAriH kArtA

Swatantro BhagawaAn Vishnu; "Lord Vishnu is the Supreme Brahman and independent Supreme Reality" is the central theme/concept of Dvaita Vedanta.

With this brief background, in my pravrutti saadhana and in pursuit of my sankalpa to convert my articles into booklets for the benefit of devout/novice society, with Sri GuruRaayara prerana/anugraha and my

poorva janma sukrutha a sincere attempt (as per my yogyata) has been made to bring out my 14th eBook titled...

Fundamentals of Madhva Siddhantha - Dvaita-Tattvavaada **(for novice understanding)**

With all humility let me submit to the scholastic society that I am neither a scholar nor a learned person especially in Dvaita Siddhanta. I am at a pre-nursery stage and would like to be a learner forever.

It is only with a sacred sankalpa to spread the glory and divinity of Hari SARvottamatva - Vaayu Jeevottamatva and Madhva Siddhantha, with focus on novice segment this novice attempt has been made. It was culmination of a Pushkara attempt to learn, unlearn, relearn, presentation in social media, still... in a naive stage.

*ಬ್ರಹ್ಮಾಂತಾ ಗುರವಃ ಸಾಕ್ಷಾದಿಷ್ಟಂ ದೈವಂ ಶ್ರಿಯಃಪತಿಃ
ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ*

Scholars! kindly excuse for any mistakes/ignorance in my presentation and provide necessary inputs for future correction/editing.

While navigating through the pages, you may find some of the slokas getting repeated. Kindly note that it is not duplication, it is only as a reference to the context.

I am confident that, devout society would make best use of the information provided in the book-let in understanding the basics of Madhva Siddhantha and share with likeminded.

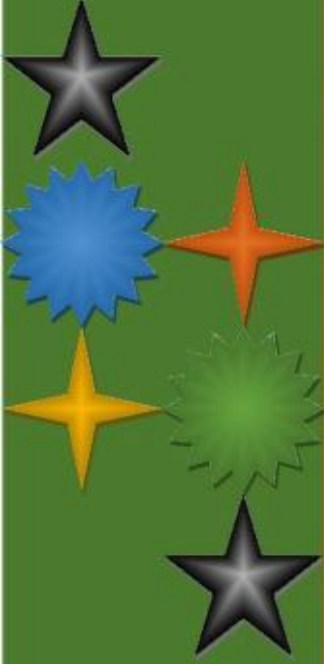
dhanyavaad

bhargavasarma (nirikhi krishna bhagavan)

*Hari SARvottama – Vaayu Jeevotama
Sri GuruRaajo Vijayate*

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<https://archive.org/details/fundamentals-of-madhva-siddhanta-dvaita-tattvavaada-revised>



fundamentals of

Madhva **Siddhanta...**

Dvaita-Tattvavaada

(for novice understanding)



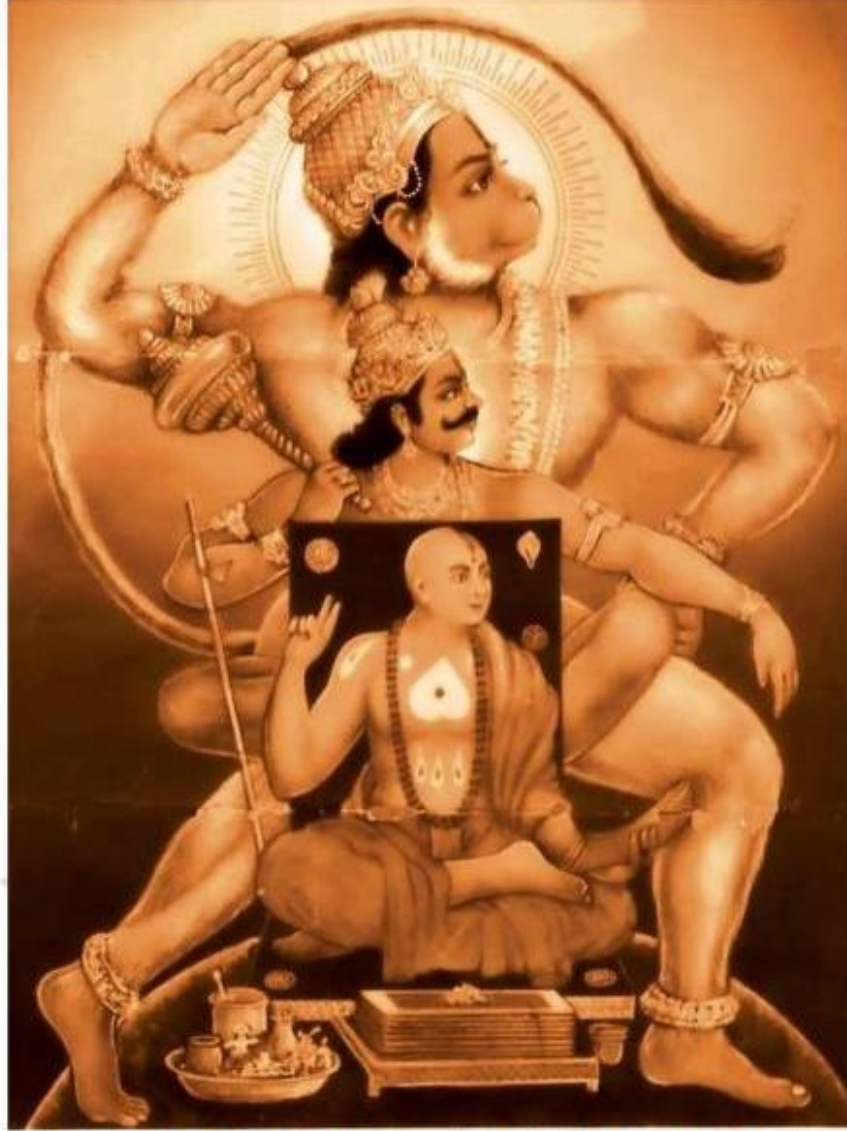
ಪ್ರಥಮೇ ಹನೂಮನ್ನಾಮ ದ್ವಿತೀಯೇ ಭೀಮ ಏವ ಚ
ಪೂರ್ವಪ್ರಜ್ಞತತೀಯಸ್ತು ಭಗವತ್ಕಾರ್ಯಸಾಧಕಃ

Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate
bhargavasarma (krishna bhagavan nirikhi) @
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28.10.2021



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हरि सर्वोत्तम - वायु जीवोत्तम
Hanuma-Bheema-Madhva
(Stotra Sangraha)



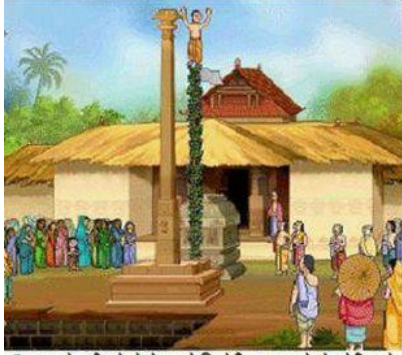
प्रथमो हनुमाननाम द्वितीयो भीम एवच । पूर्णप्रज्ञ तृतीयस्तु भगवत् कार्ये साधकः ॥

1

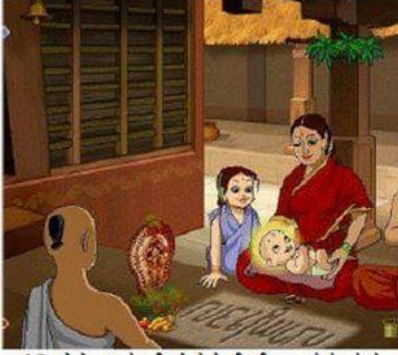
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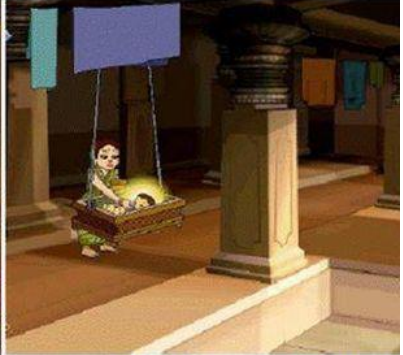
LIFE HISTORY OF SRI MADHVACHARYA (in brief...)
[Pictorial (cartoon) presentation with Kannada titles]



ಶ್ರೀಅನಂತೇಶ್ವರನ ಎದುರಿನಲ್ಲಿ ಒಬ್ಬ ಪುರುಷನಿಂದ ಆಚಾರ್ಯರ ಅವತಾರದ ಸೂಚನೆ.



12 ವರ್ಷ ಅನಂತೇಶ್ವರನ ಸೇವೆ - ಸತ್ಯುತ್ಪನ್ನ ಜನನ - ವಾಸುದೇವನಂದು ನಾಮಕರಣ



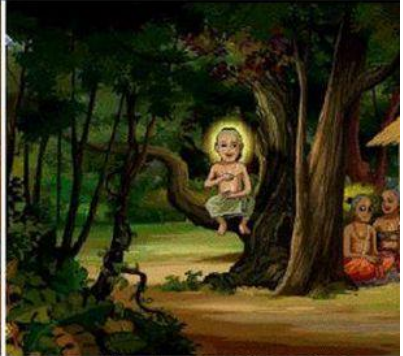
ಅಕ್ಕ ತಿನ್ನಿಸಿದ ಹುರುಳಿಯನ್ನು ತಿಂದ ವಾಸುದೇವ



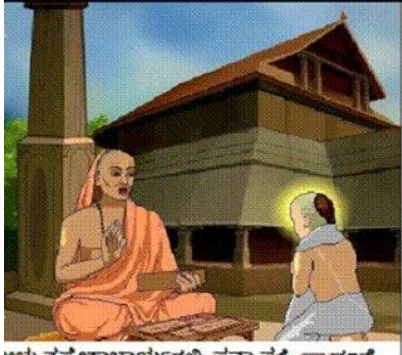
ವಾಸುದೇವ ಒಬ್ಬನೇ ಎತ್ತಿನ ಬಾಲವನ್ನು ಹಿಡಿದು ರಾಡಿಗೆ ನಡೆದ-ಅನಂತೇಶ್ವರನ ಸನ್ನಿಧಾನಕ್ಕೆ ಬಂದ



ವಾಸುದೇವನಿಗೆ ಅಕ್ಷರಾಭ್ಯಾಸ



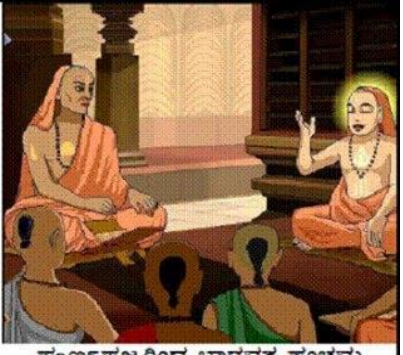
ಶ್ರೀಚಾಸಕ್ತನಾದ ವಾಸುದೇವನನ್ನು ಗುರುಗಳು ವಿಚಾರಿಸಿದಾಗ ಅನಾಯಾಸವಾಗಿ ಪಾಠವನ್ನು ಓದಿಸಿದರು



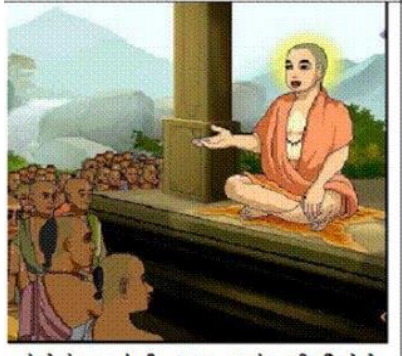
ಒಬ್ಬತಪೋಕ್ಷತ್ರಾಚಾರ್ಯರಲ್ಲಿ ಸನ್ಯಾಸಕ್ಕೆ ಪ್ರಾರ್ಥನೆ.



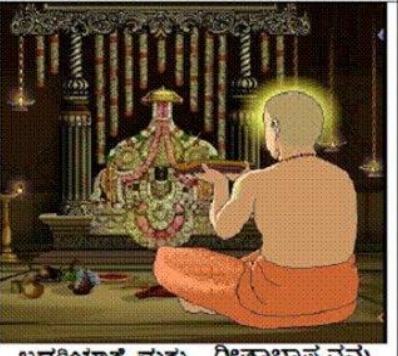
ತಂದೆತಾಯಿಗೆ ಸನ್ಯಾಸಕ್ಕಾಗಿ ಚಾಚುರ್ಯದ ಉತ್ತರ



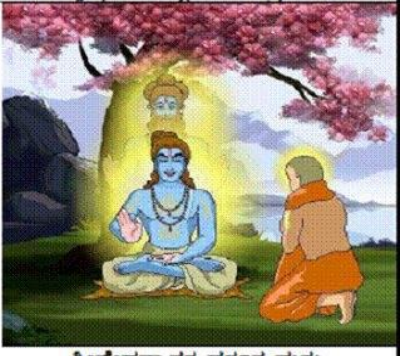
ಪೂರ್ಣಪ್ರಜ್ಞರಿಂದ ಭಾಗವತ ಪಂಚಮ ಸ್ಕಂಧದ ಶುದ್ಧಪಾಠದ ಪ್ರವಚನ



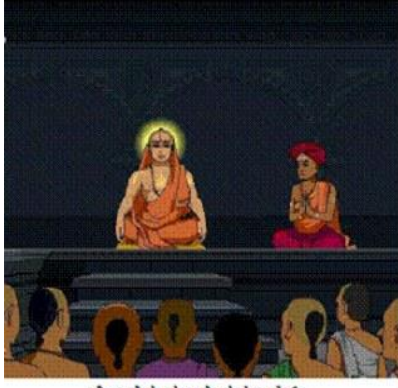
ಸಹಸ್ರನಾಮಕ್ಕೆ 100 ಅರ್ಥ ಹೇಳಿದರು



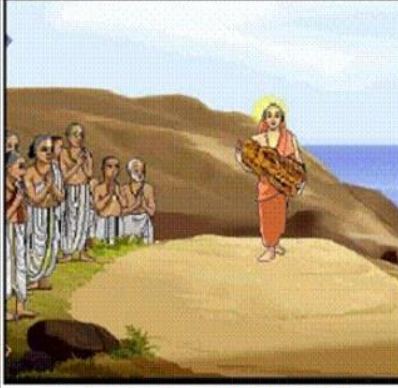
ಬದರಿಯಾತ್ಮ ಮತ್ತು ಗೀತಾಭಾಷ್ಯವನ್ನು ಶ್ರೀವೇದವ್ಯಾಸರಿಗೆ ಸಮರ್ಪಣೆಮಾಡಿದರು



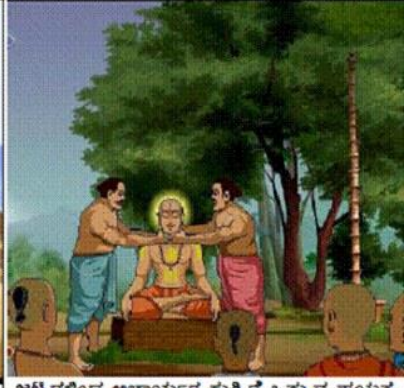
ಶ್ರೀವೇದವ್ಯಾಸರ ದರ್ಶನ ಮತ್ತು ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯ ರಚನೆಗೆ ಅಪ್ಪಣೆ



ಶೋಭನ ಭಟ್ಟರ ಸಮಾಗಮ



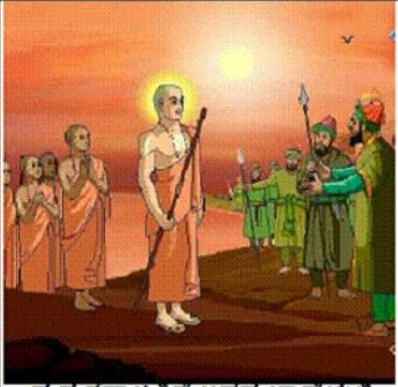
ಉಡುಪಿಯಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನ ಪ್ರತಿಷ್ಠಾಪನೆ



ಜಟ್ಟಿಗಳಿಂದ ಆಚಾರ್ಯರ ಕುಶ್ತಿಗೆ ಒತ್ತುವ ಪ್ರಯತ್ನ



ಭೂಮಿ ತೋಡಲು ಹೇಳಿದ ರಾಜನು
ತಾನೇ ತೋಡಿದ



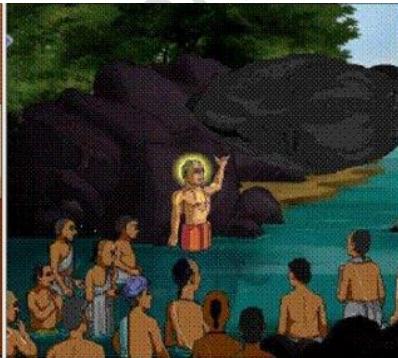
ತುರುಕರಾಜನಿಗೆ ಅವನ ಭಾಷೆಯಲ್ಲಿ
ಉತ್ತರ ಕೊಟ್ಟರು.



ಶ್ರೀವೇದವ್ಯಾಸರಿಂದ ಆಚಾರ್ಯರಿಗೆ
ವ್ಯಾಸಮುಷ್ಠಿ ಪ್ರದಾನ



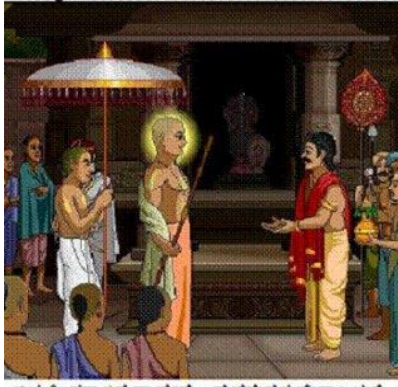
ವೇದವ್ಯಾಸಮಾಣವನ್ನು ಆಚಾರ್ಯರು
ಸಪ್ತಮಾಣವಾಗಿ ರಾಜನಿಗೆ ತೋರಿಸಿದರು



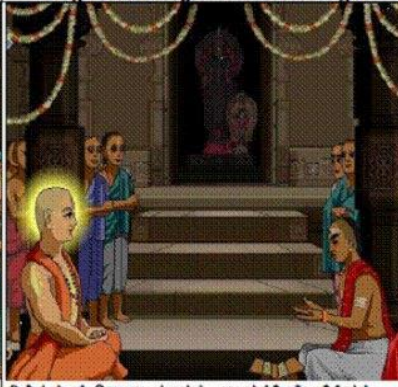
ಕೆಳಸ ಗ್ರಾಮದಲ್ಲಿ ತುಂಗಭದ್ರಾನದಿ ಪ್ರವಾಹಕ್ಕೆ
ದೊಡ್ಡ ಬಂಡೆಯನ್ನು ಆಚಾರ್ಯರು ಇಟ್ಟರು



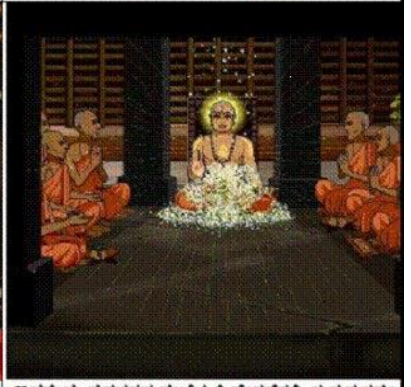
ಸಂಗೀತದಿಂದ ಆಚಾರ್ಯರು ಗಿಡದಲ್ಲಿ
ಹೂ ಅರಳಿಸಿದರು



ಜಯಸಿಂಹರಾಜನ ಪ್ರಾರ್ಥನೆ - ಮದನೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ



ತ್ರಿವಿಕ್ರಮ ಪಂಡಿತಾಚಾರ್ಯರನ್ನು ವಾದದಲ್ಲಿ ಸೋಲಿಸಿದರು



ಐತರೇಯ ಪ್ರವಚನದ ವೇಳೆಯಲ್ಲಿ ದೇವತೆಗಳಿಂದ ಪುಷ್ಪವರ್ಷ

Life history of Sri Madhvacharya (cartoon film)

ANIMATED MOVIE IN ENGLISH...



https://www.youtube.com/watch?t=3482&fbclid=IwAR1HvKwcJf5_iMkjCijvUrh8q21_nd5aF2XvPq79mOzccD5JHDTSI6TpHk8&v=0qqAawCEwf0&feature=youtu.be

<https://youtu.be/0qqAawCEwf0?t=3482>

<https://www.youtube.com/watch?v=EmnLinluuoA>



Madhvacharya (Cartoon)



Illustrated Classics From India

Madhvacharya

Madhvacharya taught men to look upon the world of matter and souls as real instead of as illusory and unreal in a philosophical sense. He therefore put forward a fresh ontological classification of reality into two orders, Svatantra and Paratantra – independent and dependent. God alone is the one independent reality. Hence the name Dvaita (dualism) given to his system.

Madhva freed the concept of Bhakti from the clutches of blind faith and placed it in its right perspective as informed faith in, and love of God, both based on a right understanding of his glory. He also rescued it from the pitfalls of sentimentalism, eroticism and other maladies.

Madhva lived a robust life of 79 years. He was a prolific writer in Sanskrit prose and verse. He wrote thirty-nine works which are collectively known as Sarvamula. These include commentaries on Rig Veda, Upanishads, Gita, Brahmasutras, Mahabharata, Bhagawat and critical works on logic and metaphysics, rituals and *sadachara* (right conduct). He also wrote a number of devotional hymns.

The Chaitanya Sampradaya of Bengal is deeply indebted to Madhva's philosophy in many respects. It includes in its *guruparampara* Madhva and his successors, Jayatirtha and Vyasatirtha. The followers of Madhva are found in Karnataka, Tamil Nadu, Kerala, Andhra Pradesh, Maharashtra, Goa and Uttar Pradesh.

Madhva's system has made a massive contribution to Indian Philosophy through the writings of great commentators such as Jayatirtha, Vyasatirtha, Raghuthama, Vadiraja and Raghavendra, to mention only a few. The Haridasas of Karnataka, owing allegiance to Madhva philosophy, such as Purandara Dasa, Kanaka Dasa and Jagannatha Dasa have made equally significant contributions to Kannada religious literature.

Editor: Anant Pai

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Other useful Links for ready references...

Beginner's Guide to Sri MadhvAchArya's Life and Philosophy (in Q & A format)

[Vishwa Madhva Sangha www.vishwamAdhvasangha.org - mAdhva@bigfoot.com]

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PHILOSOPHY OF SRI MADHVACHARYA by

Vidyabhusana Dr. B. N. K. SHARMA, m. a., Ph. d.,

Head of the Department of Sanskrit and Ardhamagadhi,

Ruparel College, Bombay- 16.

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SUMADHVA VIJAYA

Sri Sumadhwa Vijaya is an authentic biography of a great personality. It gives a good exposition of Dwaita philosophy and it is a fine poem. As a biography it gives a graphic account of the life of Sri Madhwacharya and his achievement in propagating Dwaita Philosophy. As a work of philosophy, it gives a good exposition of Dwaita doctrines. As a poem it describes the beauty of Himalayas, etc. (Nature) and depicts finest aspects of sentiments.

SuMadhvaVijaya is a biographical account of Acharya Madhva composed by Sri Narayana Panditacharya, the son of Sri Trivikrama Panditacharya, who was a contemporary of Acharya Madhva. The generally accepted dates for Madhva are **1238-1317 CE (AD)**, while those for Narayana Panditacharya are 1295-1370 CE. It is very likely that the young Narayana was associated with many of the events covered in detailed descriptions of Acharya Madhva's life.

We get a pen-picture of Madhva saying that he had all the maha purusha lakshana-s. Madhva was a great sportsman, and also a good wrestler, mountaineer, etc. The early incidents of digesting horse-gram as a baby still on mother's milk, eating

thousands of plantains and drinking pots of milk as a young lad, and eating all the food offered by several hosts in Badarinath, as well as keeping a complete fast with total silence for 48 days in that extremely cold and difficult place before going to meet Sri Veda Vyasa — all portray Madhva as one who was not an ordinary person dependent on food.

Dr. B.N.K. Sharma says —Madhva's biography, unlike others of its kind, has a perfect historical perspective and never indulges in anachronisms and episodes of a compromising nature to the subject.

For the benefit of the devout readers, here are some of the links for the great Mahakaavya SuMadhva Vijaya...

Madhwavijaya (with English translation)

(Author: Prof. Gururao V. Nadgouda & Smt. Indira Nadgouda)

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Sumadhva Vijaya in English (Copyleft© Sri Vyasaraaja Seva Samiti ® 2009)

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MADHWA VIJAYA

Chaturmasya jnAnArjane saraNi - Madhwa Vijaya (a Gist in English) Posted by: "Harish Rao" harishdrao@yahoo.com
harishdrao Thu Jul 23, 2009 4:10 am (PDT)

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:641621a8-a668-41bd-9f8b-56df533e2293>



वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः।

अनावृत्तिर्देहिनां देहपाते तस्माद्वायुर्देवदेवो विशिष्टः॥

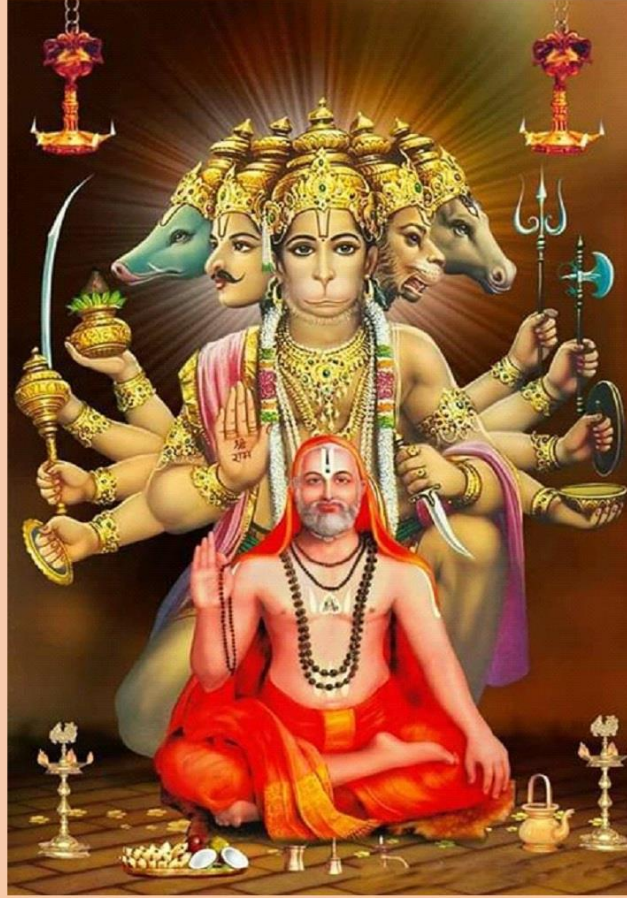
प्रथमो हनूमन्नाम द्वितीयो भीम एव च।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः॥



Hanuman

The Asadhya Sadhaka Swamin

(A study on the multidimensional God)



Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate
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www.bhargavasarma.blogspot.com

<https://archive.org/details/hanuman-the-asadhya-sadhaka-swamin-a-study-on-the-multidimensionality-of-hanuma>



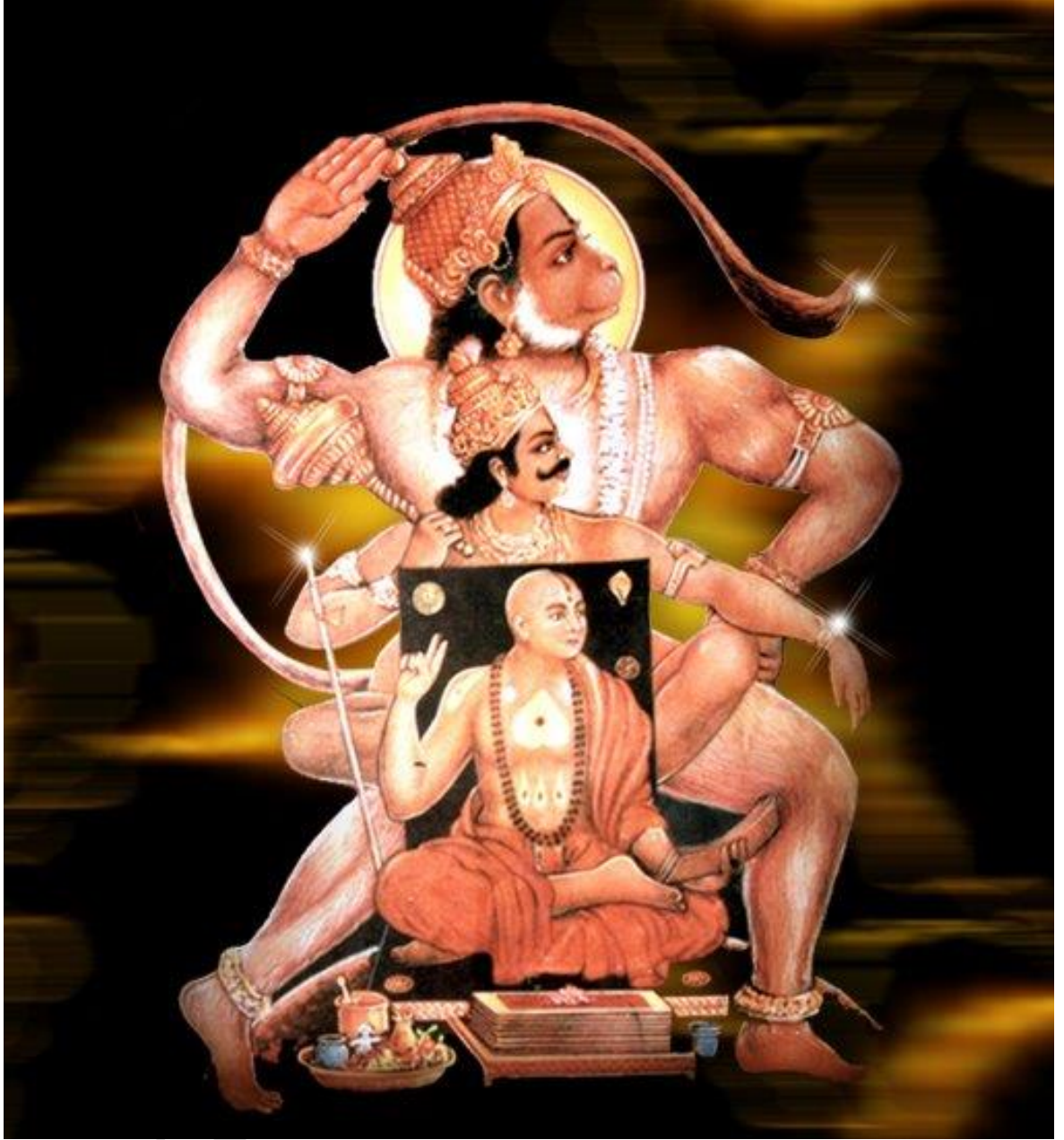
"SHRI MADHVACHARYA"

Original Painting by Shri Pavanje Gopalkrishnayya (1866-1945)



Lakshmi Narayana & Mukhya Prana

उद्यद्-रवि-प्रकर-सन्निभं अच्युताङ्गे स्वासीन-मस्य नुति-नित्य-वचः प्रवृत्तिम् ।
ध्यायेद्-गदा-ऽभयकरं सुकृताञ्जलिं तं प्राणं यथेष्टतनुं उन्नत-कर्म-शक्तिम् ॥
—(तं. सा. 4-69)



ನ ಮಾಧವಸಮೋ ದೇವೋ ನ ಚ ಮಧ್ವಸಮೋ ಗುರುಃ
 ನ ತದ್ವಾಕ್ಯಸಮಮ್ ಶಾಸ್ತ್ರಮ್ ಸ ಚ ತಙ್ಗಸಮಃ ಪುಮಾನ್ ॥
 ನ ಮಾಧವಸಮೋ ದೇವೋ ನ ಚ ಮಧ್ವಸಮೋ ಗುರುಃ
 ನ ತದ್ವಾಕ್ಯಸಮಮ್ ಶಾಸ್ತ್ರಮ್ ಸ ಚ ತಙ್ಗಸಮಃ ಪುಮಾನ್ ॥

